



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 5APQ 7

# A Series of Meditations



Erastus C. Gaffield

Erastus C. Gaffield

49

Gaffield

יהוה

INSTITVTIO THEOLOGICA

ANDOVER FVNDATA MDCCXXII.

*The Gift  
of  
Rev. Charles Noyes.*



ΑΚΡΟΤΑΤΗ

ΕΟΥ ΧΡΙΣΤΟΥ







A SERIES OF MEDITATIONS  
ON THE  
ETHICAL AND PSYCHICAL RELATION OF  
SPIRIT TO THE HUMAN ORGANISM

BY  
ERASTUS C. GAFFIELD

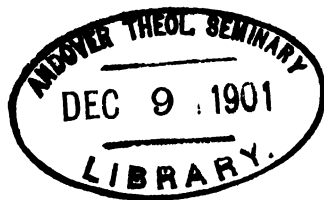
*EDITED BY J. C. F. GRUMBINE*

SYRACUSE, N.Y.  
PUBLISHED BY THE ORDER OF  
THE WHITE ROSE  
1900

Entered according to Act of Congress in the year 1900,  
By J. C. F. GRUMBINE,  
in the office of the Librarian of Congress at Washington.

*Right of translation reserved.*

A SERIES OF MEDITATIONS ON THE ETHICAL AND PSYCHICAL  
RELATION OF SPIRIT TO THE HUMAN ORGANISM.



Rockwell and Churchill Press  
BOSTON, U.S.A.

52,375

## FORE-WORD

---



THE following series, or collection of meditations of innumerable inspirations, is the essence prepared for the general reader. The busy man who seldom finds or takes the time to respond to the deepest issues and promptings of the spirit might be led to pause for a moment in his career and read what is here written before he adds another thread to Penelope's snare. It is published by the *Order of the White Rose*, of which the author is a member, and if the sands in the hour-glass do not fall unnoticed, these meditations will help to lift the curtain between the seen and the unseen.

THE EDITOR.

JULY 30, 1900.





# CONTENTS

---

## CHAPTER I

	PAGE
THE PRINCIPLE OF MAN ON ENTRANCE INTO THE PHYSICAL BODY . . . . .	I

## CHAPTER II

SPIRITUAL VIBRATIONS . . . . .	19
--------------------------------	----

## CHAPTER III

ASPIRATION . . . . .	38
----------------------	----

## CHAPTER IV

SELF-CONTROL . . . . .	48
------------------------	----

## CHAPTER V

HARMONY . . . . .	61
-------------------	----

## CHAPTER VI

MAN'S RELATION TO SPIRITUAL LAW . . . . .	71
---	----

## CHAPTER VII

	PAGE
THE POWER OF SPIRIT TO CONTROL CONDITIONS OF MATERIAL LIFE . . . . .	87

## CHAPTER VIII

HOW TO REACH THE HEIGHTS . . . . .	98
------------------------------------	----

TRUTH IS LAW  
LAW IS TRUTH

— *Aristotle*



DARKNESS IS A FORM OF LIGHT

TRUTH IS LIGHT ITSELF

— *Socrates*



# RELATION OF SPIRIT TO THE HUMAN ORGANISM

---

## CHAPTER I

### THE PRINCIPLE OF MAN ON ENTRANCE INTO THE PHYSICAL BODY

**F**ROM the earliest history of the manifestation of human organism, the principle of reason, ever associated with spirit, has been seeking expression, and as the human organism has always been in a complex form of expression, it follows that reason has found in it a freer and more intelligent manifestation.

It is rarely perceived by the neophyte in spiritual experiences, that the means to manifest through organism is commensurate with the needs of the spirit, even when incarnation is not desired, and for this reason millions of departed spirits have been known to exist upon



the lower planes of spiritual expression for years in total ignorance of even the law and consciousness of immortal being. This provisional and conditional existence, to the highly unfolded and more illuminated intelligences is perfectly justified and within the scope and purpose of human needs and destiny.

To one who is in the midst of such discords as prevail in the spheres overshadowing the earthly state, and who cannot perceive the order of spirit, it would appear that no just rule of rewards or punishments existed; yet there is unchanging law, and perfect administration of it, even in the efforts of undeveloped spirits to manifest again on earth. When the opportunity is presented, such invariably yield to the inevitable issues of their destiny and never regret it.

A spirit in whom an uncontrollable desire for reincarnation has been awakened has been known to hover for years about a mother who is sensitive to its expression, awaiting a favorable opportunity for incarnation, never departing except when all hope has through this avenue been lost. And such persistence is justifiable on the general plea that a way of escape from lower to higher spirit conditions is afforded.

This is perfectly understood by the spirit before reincarnating, as it has not then lost a knowledge of its state, and how it may evolve a higher consciousness in the life of beauty and usefulness. Hope has been fully awakened in the future beneficent relations which it may, through an expiation of the past, be able to establish. If in a previous condition it has been the victim of circumstances and has not been able to resist the allurements of sense, what more suitable sphere could be offered to such an one than a home among the lowly? Can it not there better discipline the spirit to the subjective uses and spiritual value of poverty? Can it not easily pass from such a karma to one polarized in aspiration after spiritual beauty?

It reasons justly in this respect, and if the elected condition of poverty and labor do not engross and degrade it, enforcing another sojourn in materiality (*karma loca*), it will indeed radiate a luminous halo and wear the garland of victory. It will have escaped from the old prison-house that so long bound it to earth, and prevented the progress which it so much desired; it can now enter a better sphere, one shaped by the pattern which it has idealized

and made possible. In this state it will be able to create through its own altruism spiritual conditions which will attract to it and even invite the presence of those teachers who are the co-workers with it for the upliftment and spiritualization of those overshadowed by the deep darkness.

There may be those who do not perceive what is here meant by the word "aura," and for their benefit it will be said that every spirit, whether incarnate or excarnate, is surrounded by certain atmospheres of varied colors and luminosities, expressive of the unfoldments of the spirit and permeated with the influence and character of the life, and by which those who possess lucid clairvoyance can perceive and determine such an one's present spiritual status.

As these aural emanations spread through his atmosphere the aura perfectly expresses the mental and spiritual unfoldments which he has attained. There is needed no other record of information than is written in the aura to fully inform any advanced intelligence of the true condition of those who may seek their assistance as teachers. Some in passing from the earth plane are surrounded by dark auras, like clouds of black smoke proceeding from some

furnace or chimney. Such have lived gross, material lives, and frequently refer one back to occult criminal actions, the records of which are clearly transcribed in the astral book and frequently realized by the unfortunate soul so bound. Their spiritual nature is dominated by discord, and cannot receive the harmonies which float within the celestial zone. For such there remains the long and painful course of hospital treatment, which they instinctively abhor and seek to avoid, or that other method, a return to earth from which it supposed it had been permanently released. Large numbers of such spirits, after needful spiritual preparations have been made, and the retarding influences overcome, go forth with joyous freedom determined to renew every effort and appropriate each opportunity for unfoldment and with particular reference to the special sins which in their previous existence so easily beset them.

It must be stated that it is understood among such that each forceful and objective effort before incarnation will become a controlling factor in the new life about to be entered upon. The futility of such resolves is best expressed in the conditions often selected for return. The earnest desire to escape from present surroundings

frequently leads the spirit to accept opportunities seemingly not so well arranged to inspire the progression so desired, and another, and sometimes several returns, become a necessity in order to accomplish the end of the lower existences.

The fact is that each new realization of life is governed by unchanging law which was in full operation at the time a spirit expressed itself in a previous incarnation, but which the spirit did not at the time apprehend nor understand.

A fearful result of bad behavior is the darkened aura which leaves its impress in the sphere of the perceptive and reasoning faculties of man. Among such can be no clear apprehension of subtle forces, no lofty visions of spiritual relations. For this reason the instructions of teachers, however well qualified for their task, cannot be appropriated or made a part of the life until the purpose of the law has been fully understood and realized.

By the natural law of attraction, or of like seeking like, effective in all states of spirit expression (a very beautiful law and in the highest spheres leading to celestial beatitudes), the lower orders of spirits are held together, for it is true throughout the world that evil attracts evil, as good, good. And a secondary result is

that such attractions, if evil, cast a direful shadow over the manifestations of any latent germs of aspiration and ambition that bud forth from time to time and so hinder the soul in its onward progress. A bad or pernicious habit is thus an endless chain of subtile and insidious causes and effects not always perceived by the selfish.

I am inclined to look upon such manifestations, however, as but the natural swing of the pendulum, of action and reaction whose course in the cycle of progress is always forward and working out in the long centuries the positive purposes for which the law was called in operation.

To one who from the vantage ground of universal or cosmic consciousness can spiritually value the various conditions of discord and partial progressions, an upliftment of the great and apparently inert mass of humanity can be perceived, though its relation to particular periods of time doubtless seems infinitesimally slow; yet there are transpiring constantly and without cessation radical changes, the final issue of which results in improved relations.

It is a matter of fact that those about to return, impelled so to do by insurmountable diffi-

culties which cross their pathway, sum up the causes which led to their deplorable bondage, and philosophize upon what might or would have been the outcome had they been called into the councils of law-makers or had better opportunities presented themselves. In fact, responsibility is rarely assumed and rightful acknowledgment made for personal mistakes or failures.

The conditions of discord always manifesting externally well-nigh repel every humane effort to establish harmonial relations among them. Those who can recall the recollections of pleasant homes upon earth are usually among the first to seek entrance into what they hope may be again similar environments, never preferring to accept the alternate condition, however respectable or agreeable.

It is possible for every one to attain self-mastery that, upon entrance into another sphere of life, it calls to itself by natural laws of attraction the conditions of harmony by which it may obtain clear and positive understanding of its divinity, and the required means for its realization. When clear perceptions are possible the spirit, with the aid of teachers, is able to disintegrate the lower karmic environments to which

we have referred, and to pass on to other and more delightful conditions and experiences.

It therefore should be very clearly understood that each individual is his own redeemer and savior, that there can be no greater nor higher possible office upon earth than that of a good and wise man, for it is through such and his ministrations that the doors of heaven are opened and visions of celestial states shown to those in ignorance of the law. All unfoldments and realizations of the spirit are founded upon divine wisdom, and such wisdom serves the soul in its onward progress, for it is the law.

It cannot be too generally taught nor persistently enforced that every sin or omission to comply with the unchanging law carries with it a result which the doer only can expiate in those karmic actions for which he alone is responsible. Nor does ignorance of the law excuse or in any manner lighten the burden.

Unchanging law established by infinite wisdom, operating with unfailing regularity, is pitiless; knows no name, age, climate, or race. All are equally under its operation, and from each is exacted obedience.

Therefore, if upon the plane of existing conditions one is seemingly incapable of obedience,



a means of liberation is provided in rebirth ; but the fact of such a possible means of escape does in no manner excuse the spirit from the spiritual life which demands that he shall realize all intermediate agencies for growth in spiritual unfoldment, without a final resort to a method of rebirth which, in effect, is an acknowledgment of failure to fulfil destiny in a present incarnation.

Men upon earth establish laws for the public good ; there are also laws enforcing obligations upon contracts that the natural rights of individuals may be subserved and protected. In all these matters there is an element of justice, which has perpetuated the enforcement of such regulations. Whatever of justice as meted by man to his fellows has existed through long periods of time, thereby receiving the sanction of public conscience, is in reality borrowed from or is a crude copy of eternal law operative forever in spirit and revealed in earthy states as the human race in its ever and constant progress is able to perceive and realize.

Man is spirit upon earth, but he may not have attained to the higher mental and spiritual states and therefore is not aware as yet of expressions of the law as touch his more illumi-

nated brother. When his spiritual nature shall have become more perfect, he will not be left in ignorance of such revealments of the law as can be studied and practised to advantage. Those who upon earth can perceive the origin and design of perfect law have in effect prepared themselves for future receptivities of which they now little dream. Through conscious efforts they have prepared themselves for entrance upon larger fields of usefulness, and will receive clearer visions of truth. The advantage of such opportunities and the capacity to use them follow intuitive and spiritual insight and precede diviner understandings.

There are in lower states of spirit existence many who judge after their spiritual lives and not by earthly or fashionable standards of ethics. Many have occupied positions of trust and varied responsibilities, but through surrounding conditions and temptations neglected to cultivate harmonial relations with higher psychic and spiritual zones. As a result they finally become conscious of failure to embrace opportunities for good and self-realization which not infrequently result in positive negation, to the detriment of such who in pride and self-sufficiency treated the higher life as unimportant, if

not as non-existent, so far as their personal experiences and needs were concerned.

Ignorance is, indeed, the parent of vice, and vice creates karmic conditions all its own, the escape from which has been shown to be a matter of spiritual growth and liberation.

It has often been questioned whether the unchanging law could have originated in the heart of infinity, and that every child of the universe, irrespective of conditions of birth, nationality, education, or religion, should be subject to it. It will be found that law, founded upon the principle of absolute justice and truth, is uncreate; that upon it rests the integrity and unity of all spiritual and material things, being itself the logos or form of expression of the perfect divinity, the absolute being, the eternal spirit.

There is no error in the wide range of subordinate expressions of the one law, nor are they limited in their operation or ever suspended. Disobedience brings its own penalties, but the law remains through all time, exacting, austere, yet loving, holding each to his action without regard to persons or social states. Selfish influences often prevail in courts of human jurisdiction, never in the court of divinity.

Man begins his career on earth in ignorance,

therefore for awhile lives in disobedience of the law because he is, as it were, a pioneer sent forth in a world where he is to prove himself a worthy king or master, and though he is but a spark of the Universal, an offshoot of the Central Light with, at first, limited powers of attraction, yet divine in his nature and essence, capable of evolution to ever increasingly higher and better states of being, he at last perceives truth with perfect clearness of vision and adapts himself to the varied relations it bears to his own spiritual possessions and the law governing the different forms and states of existence.

Concerning such states as the confined and limited spirit creates by its own life upon earth, and the counterpart of which it is only able to apprehend upon entrance to its spirit home, it may be well to state that in reality the change called death does make but little, indeed no marked perceptible or radical, difference between the new and the old conditions of life. The atmospheric influences upon a body lighter than air, propelled by thought, through the influence of spiritual or material attractions, the new facilities for travel which are soon learned, as are suggested by thought transference, — which as all know is action, without the exercise of

material exertion,—are novel changes immediately noticed. The individual is, however, in all his mental and spiritual attributes essentially unchanged. He goes to that condition, post-mortem existence, to reap there as here the absolute and just rewards of his deeds, nor is he left in ignorance of the reason for his state, as the quickened conscience enables an otherwise slow and sluggish mind to draw just conclusions in so far as his personal relations and responsibility to spirit laws are concerned.

The consciousness, which is the divine spark of intelligence, is therefore the judge,—the self-illuminator,—sitting upon the white throne of pure, absolute reason and justice. And before that throne each must answer for himself. Man becomes his own accuser, judge, sheriff, and jailer; imposes his own sentence; and executes decrees of his own imposition.

This condition of the spirit world will, upon lower planes, be more fully comprehended when an understanding of the facts of existence as pertaining to pre and post states of physical life are fully recalled, for the law of the creation of karmic states or conditions can be perceived and the methods for expiation and evolution fully understood.

All reincarnations of the soul are in strict harmonial relations with the ultimate triumph of spirit and obey the unchanging law, the operations of which being far beyond the little unfolded knowledge of such spirits as come under their inexorable operations. This fact is, however, not understood by those to whom reincarnation is a necessity. They act under the unintelligent advice of those who have been unfortunate enough to have made little progress in previous lives or former experiences, and are led to suppose that heavy and sometimes unjustly self-imposed sentences will, upon practice, release and advance the soul to the highest states of spiritual life and consciousness. Such exorcisms and castigations are profitless and vain, and not in harmony with the law, but serve rather as an alternative for seemingly conscienceless deeds. We must recognize the fact that in this stage of life this inner consciousness, the highest self, has not yet escaped the environments of materiality, or its attractive influences, and is not, therefore, able to understand the states which lie enfolded within the finer ethers and which await those who press toward higher planes and more advanced spheres of divine life and experiences.

Many such intelligences, recalling their previous conditions of life upon earth, seek to re-enact the scenes of former times, and, led by others who have their thoughts centralized upon lower and sensual planes, frequently with greater or less success obtain control over the weak and undeveloped wills and sensitive organisms of those yet in physical forms, hoping thereby to derive comfort and pleasure through such obsessions. It is needless to say that the lessons learned are of no value, and contain no advantage, nor do they in any way contribute to spiritual unfoldments save by showing the negative of being. The vibrations reflected back can only influence those in corresponding states, and may often defer the inevitable initiative which all who come within their influences must inspire. It is a question of the blind leading the blind, the natural results of error and pain following.

There must be a rebirth of the spirit, polarized in interior spheres of harmony within the ever advancing and unfolding states of greater knowledge, beauty, and love, and as such spheres do not prevail save as far off and subtle spiritual inspirations, in the lower conditions of spirit life, it naturally follows that the denizens of the lower spheres must advance through con-

ditions which we have in part explained in order to fulfil the final purpose of being.

Mental, moral, and physical expressions of the law always inter-correspond, or the law itself would show erratic instead of orderly continuity of results. Life, which is spirit manifest, is eternal, and its preëxistence is not a matter of speculation, but of fact. The real expressions of the higher forms of that life are not so much dependent upon heredity as some have taught. They are, however, greatly influenced by environment, both before and during life on earth and after rebirth into post-mortem conditions of spirit, as also by the susceptibility of the mental functions and physical organism to the control of the spirit while it is encased in the physical form, irrespective of surrounding circumstances in material life.

As one's environments result from spirit states and susceptibility to similar correspondencies, it will be readily understood that all conditions of life are practically the creations of consciousness which, in obedience to the will, may for centuries hold the ego in bondage or lead it into a life of ineffable joys in the heaven of permanent and sufficient wisdom. The opportunity for spiritual triumph is open to all accord-



ing to each one's capacity and desire. Divine influences press him on, and when the spirit has once left the confines of earth, nothing of a gross or material nature need call him back. If he returns, let it be on the pinions of love, for the upliftment of some child in darkness, or for the dissemination of sublime and central truths. Thus reincarnation may become unnecessary, and the spheres of discord escaped. The spirit entering upon a life where divine harmonies obtain, where wisdom is sought, and love the ruling inspiration, — which conditions we shall set forth in succeeding pages, — can exult in freedom and enjoy the serenities of life.

## CHAPTER II

## SPIRITUAL VIBRATIONS



HERE can be no greater honor paid to man, no more superior dignity conferred, no aspiration of the soul more completely satisfied, than to receive inspiration from the celestial reservoirs of truth. In such is realized the capacity to respond to the highest spheres of wisdom and the ability to teach lower orders of intelligences.

It is a prerogative of an advanced and illuminated intelligence to teach in every sphere below him; that is, to inspire or breathe out truth, reaching individuals and masses at one and the same time, conveying thoughts in every language, adapted to each particular case, and so awakening dormant spirit to activity. Intelligences within all spheres possess wonderful yet natural powers, and when we consider that these powers have been acquired through conquest of self, other and less developed souls

are able to clearly perceive their needs in order to ultimate any advanced states. Thus forces or inspirations are called into operation which have, we think, properly been termed *vibrations*. Some teachers, of course, prefer other and various names. Names, however, are purely nominal, while principles and their modes of operation are all important.

It is through esoteric or spiritual vehicles and processes of communication, so little known and less apprehended by the masses, that spiritual light and wisdom of utmost value are conveyed, some of which is realized and appropriated, but much is rejected, as the world is not yet ready.

There are various means by which higher teachings may be conveyed from sphere to sphere within perceptive reach of all, but most important and necessary preparations are expected of those who aspire to receive heavenly wisdom. Perfect attunement of the physical and psychical temperaments of the spirit are essential prerequisites, but these are maintained for a period of time, until spirit with spirit is harmonized. From this source, inspired of action by the will, we must look for health in the physical body and wisdom in the mind. Health and harmony are essentially synonymous, and the

spiritual advancement of the individual and the races as a whole are principally dependent upon them. To restore one from discord to concord, there must be perfect, or measurably perfect, harmony within, for in the astral and psychical are recorded all original impressions of discord and concord; and to change the imperfect here indicated, the perfect is necessary and essential.

As the individual aspires for spiritual knowledge and progress, and opposing forces in the soul subside and are destroyed, there come within the tentative sphere of his aura vibrations which express synthetically the path to highest attainments. Many have never experienced in their lives such spiritual exaltations, yet such await them when they are prepared for them. It is at this point of one's spiritual career that the exercise of superior choice of ideals is required, for one's progress is not a subject of barter or transference, or advice as to how contingencies should be met and overcome, but of conscious preparation for what is best.

In the world with its spheres and possibilities, each individual depends for advancement upon sensitiveness to ratios of vibration. As such capacity for sensitiveness in some is very tenta-

tive and in others only acquired after much discipline, and is always differentiated in the quality and forms of receptivity, it will be readily perceived that both upon the earth and spirit planes there will always be found groups of spirits in all of these spheres of progress. Some may be so far advanced as to control the material conditions and thus consciously dictate freedom from all forms of error.

The nature of one's occupation, if it be spiritual rather than sordid or material, may assist one in obtaining and maintaining such receptivity, and the rates of vibrations to which one is susceptible is in a measure correspondent with the inner consciousness daily realized. If one has the approval of one's own spirit in all that one does by act or thought in one's contact with his fellow-men, one becomes susceptible to delightful vibrations of thought freighted with knowledge, virtue, love, and harmony. In this manner one's occupation contributes to attract and fashion one's spiritual emanations.

Health follows the larger liberty enjoyed by the spirit, and all the invisible elementaries become subject to its behests. We say of such an one, "He died of old age," but he lived as he lives now really through the supremacy of spirit,

it having been accorded less or greater freedom according to his will.

We would lead the reader to infer that there are no other causes working for or against health save those which appeal to the spirit in the sphere of high or low rates of vibrations.

Sometimes it is given to those far advanced in the divine sciences to restore those suffering through inharmony to normality of spirit by removals or bodily dissolution. Such as have been removed, after long and sufficient experience, become efficient helpers in the preliminary labors of another special and undeveloped class, and on account of their merited wisdom and grace are called to services elsewhere when no longer needed, or when their places can be supplied by others in the kindergartens of life.

The intemperate in their most formidable and lamentable forms often yield to such treatments, particularly where the will and desires can be awakened to the Divine impulse. In such treatment, the highest self or the spirit is the ever omnipotent factor; for by its appeals all such do more readily respond to the sphere of its vibrations. Thus the lower is exalted by the higher, and ever is the normal balance of good restored. When this law is fully under-

stood, we shall all be able to clearly perceive the therapeutic value of psychic and spiritual suggestion, and judge when and where its need may be applied.

Many schools throughout the world have already been established to teach psychic sciences, and we would discourage none of them. There are elementary lessons to be taught in them before sufficient general interest will be awakened to cause deeper researches and special invocations for superior guidance as will fill the world consciously with the finer vibrations which, acting like a spiritual ozone or tonic, will sustain a new and higher order of humanity.

In the fields of lower manifestations, spirits have labored with untiring industry, through such instruments or vehicles as they could command, to awaken a permanent interest in spiritual truth; so that by such revelations as they might extend or furnish, a perception might obtain among those who were seeking for life's solvent.

Man as a creature of spiritual law, in so far as he is obedient to the law of spirit vibrations, is the only being capable of interpreting and applying the benefits of etheric waves. Such

states of matter as are enjoyed by animals and sub-animal life emanate in and are projected through the zone of magnetic currents which sustain the physical form and life of which they are wholly unable to understand. Such rudimental expressions of spiritual capacity and power, and their inability to catch the delicate vibrations radiating in space, are fundamental differences in organisms which limit these entities. I am quite aware that this position may be controverted. There are many who believe that endless progress is also the inheritance of the lower orders of life, and that only through such a law can the admitted supremacy of infinite mind and love be fully established. To such I would say that, as we know it, life is relative. It does not follow that the animals in their own spheres of usefulness are not equally happy with their superiors. In fact, I am inclined to think that they are.

Destruction of any life in any form fosters wave-currents of direful portent, overshadowing the planes of such as are in karmic touch with them and, awful to relate, administer to the brutal instincts of those who have not yet removed themselves from such influences. Destruction of life sets into fierce vibration the magnetic



currents, often producing in sensitive brains the forms of insanity known as fear, horror, hate, murder, — dreadful emotional states which inhere in the astral and psychic constitution of mankind.

Man does not escape the penalties of acts long permitted and respected as not in themselves sinful, when in fact they are productive of radical psychical inharmonies. The spiritual and astral bodies bear such close relation to each other that both are susceptible to identical impressions from the sphere of spirit. The fears and the agonies of the animal that is slaughtered set into action counter-currents which react in the spheres of those who commit the destructive deeds. Nor do the influences cease here, for by the law of vibration, magnetic currents are charged with the psychic effluence, and such excitation violently disturbs every nerve and fibre of the life sensitive to neurotic influences. Even when the flesh is used as food, in the more delicate human organism, desires of revenge and hatred and the renewals of latent and dormant sensual passion are touched and aroused. Man is, indeed, his brother's keeper. He is also responsible for the lives under his control, even though immortality may not be their inheritance.

It is true that there are those whose spirituality is so exalted that the lower order of vibrations do not affect them. Such persons are so protected by an impenetrable aureola which is the result of their pure lives. Peacemakers, they cause no pain to any living thing, and they become the illuminati of the race.

As spirit progresses in its unfoldments upon different planes of existence, the desire for and the nature of food becomes more and more sublimated. The invisible elements, which are regarded here as mere abstractions, become the life and power of the spirit through which spirit is enabled to form vehicles for manifestation and to advance towards greater unfoldments, ultimately entering a life of undisturbed and perfect contemplation.

The beginning of such an end can be made in these earth and planetary conditions by the abjuration of such coarse and debasing desires as demand or attract substances which one can forever and beneficently dispense with. Such a *régime* of diet prepares conditions for higher receptivities and clearer perceptions of spiritual vibrations, which are his to possess even though unperceived. It is an individual choice, and while the benefits are personal, yet they lead to

spiritual realizations. Self-renunciation is obligatory if such attainments are sought, and when once made, the advantage is so supreme upon all the planes of life that few relapse into effete habits. "A sound mind in a sound body" is an old and familiar saying, and while not conveying the higher esoteric meaning of interior relations of spirit to organism, is sufficiently expressive of such harmonial conditions as to broadly reaffirm the sublime and eternal truth which is ever revealing itself in higher and lower states of existence.

All flesh food is more or less subversive of health, and particularly where hygienic and physical laws have not been respected. For under such subversive conditions the human organism is not in a sufficiently sensitized state to receive the finer interior meanings of the vibrations which lead the spirit far within the surrounding and common influences and impressions (the latter mostly upon a material plane) and translate them into a new world of beauty, where the ruling attractions and spiritual vibrations are received through higher and finer powers, developed in the sphere of divine harmony and correspondency. Hence the desire for any food is less urgent as the

spirit obtains control of the physical organism, and is able to dictate new impulses and polarities upon other and spiritual planes.

Herein is the law of natural selection or attraction illustrated. What once seemed an impossible sacrifice now appears a desire or aspiration operating in harmony with the inner man and necessary to his progression. So regarded and accepted, the spiritual and material man long separated begins to perfect himself. The planes of more advanced knowledge and enlarged possibilities rise before him. The soul thus in coöperation with the body can the more easily obtain control over the lower self. There is less resistance offered to its own unfoldment. It can spread through the magnetic and electrical aurora a new and spiritual combination of such forces as illumine the sphere of his divinity and radiate light among many who have not yet passed beyond the necessity of material phenomena and more forceful vibrations upon lower psychic planes. The seer or adept, who has been anointed and received into the inner circles of light, having passed the boundaries of physical attractions, has delivered himself from these very conditions which we have stated and has merited the serener heights

of godlikeness. The ability to live above the natural conditions of existence is no derogation of law, but one of its interior realizations. His life, having become centred in spirit, is subject alone to spirit and can appropriate any forms of existence to ends which are supreme.

Aspiration and invocation, with a life ordered in harmony with them as here set forth, will ultimately enable the soul to outwork its triumph. Through the power of spiritual counterparts the relative relations of material conditions in families, communities, and nations are greatly improved.

There are now in the earth many who can by the use of the means already inferred evolve states which form auras of considerable brilliancy. The capacities of such for the assimilation of subtle spiritual vibrations may be sublimely centralized so as to secure superior development in wisdom and love.

Just so much of wisdom, harmony, and love as the unfoldment and capacity of the soul may define can be invoked at any stage of human existence. The present realization of the spirit defines the conditions upon which the higher spiritual unfoldments depend. Nay, the will, standing at the door, bids all to enter and partake

freely of the heavenly manna. Obedience to the highest self, at first perceived in the voice of conscience, leads to other realizations of spirit and opens vistas of unending joys in the beautiful correspondencies of life which neither language nor imagination may adequately portray. To some, heavenly visions and voices are given, and for the time the soul touched by higher spheres gains ascendancy over the material conditions and also leaves its impress, so that reality is divined.

It has often been asked of those whose psychic powers have enabled them to partially perceive the purpose and usefulness of spirit manifestations, whether happiness and ultimate good are best subserved by the cultivation of prevision, or any occult power. Such persons seem to consider any psychic and spiritual unfoldments out of place here, and unnecessary, because they say that man cannot be absolutely certain of corresponding facts in excarnate life. To such I would say that knowledge obtainable upon any plane of existence is desirable, and that truths learned here will not have to receive investigation hereafter. Besides, there are needful experiences and preparatory unfoldments which cannot be omitted or escaped, involving the

practical use of such facts as can only be obtained and investigated upon the earth during incarnate residence.

There are conditions tending to health, longevity, and general prosperity to which I have referred, and a knowledge of their law and operation is required. Such facts as relate to them can be scientifically discovered and should be carefully studied while here, as all phenomena of nature relate themselves intimately with the reality of spirit. The discoveries of advanced intelligences in the exarnate world are revealed to mortals in modern as in ancient records in order that higher teachings may inform the spirit now before an entrance into new and unfamiliar experiences and conditions.

Through the inherent vibrations of spiritual light, clairvoyance is frequently developed in mortals, and by the exercise of the capacity of the soul for clairvoyant vision one may become accustomed to many sights and visions of intelligences existing upon lower planes, and, learning to estimate them at their real value, deal with them accordingly.

Vibrations differ in harmonial degrees. Those that ultimate in sound as heard by us upon the earth plane are the natural, auditory expression

of different phases of manifestation of spirit which in their essential sublimations are used by exalted intelligences to many beneficent ends.

Were it not for spiritual vibrations, man would be left in darkness as to what his advanced brother has attained in spirit. Consciousness would be quite incomprehensible. Without a knowledge of their expression, man would advance but slowly out of his animal nature, for it is such knowledge, deductively perceived, that differentiates him from the lower orders of creation, and enables him to enter upon the path of eternity in progressive conditions.

Very many most useful inventions upon which the greatest genius and labor have been bestowed in the past have been perfected (following this law of vibration) by the same intelligence under more felicitous surroundings and revealed to some sensitive, sympathetic soul then on the earth. Thus, some acquire all that they receive by thought, while "it comes to another by inspiration." The spiritual unfoldment of the communicating and receiving spirits in such cases counts for much.

There are within the spheres of the spirit world multitudes of spirits whose progress limits them to the coarser vibrations produced by the



jarring discords of men in their material affairs. The natural effect of such conditions is to prevent the lucid realization of those higher intelligences and diviner influences within their sphere. It seems continually to weave around the victims a web of illusion in which the desire to return to a life of material conditions is emphasized, so that they may again engage in those matters and experiences from which they have never really departed or separated themselves. There are many always ready and anxious, some of them not especially particular as to conditions, to rush into the maelstrom. In and from this great multitude the army of "the submerged tenth," even that of physical laborers, is constantly recruited. The wrath of man may in this way be said to praise God, for in due time they become subject to masters and by their strength of body carry out projects to the advantage of all concerned. By such indirect means it will be perceived that the shining ones in advanced spheres, through such imperfect earthly instruments, do finally minister to the spiritual needs of those who in excarnate conditions would have rejected their counsels and aid.

Labor in lawful enterprises sends forth vibrations not inharmonious to celestial ears, even

though of lower force, and appealing to other psychic possessions. Their true significance can be readily sensed. The door is opened, the opportunity given, and urgent invitations through the voice of conscience extended to break from old relations and enter upon the true life of spirit.

There are not infrequently wonderful examples of those who, perceiving the opportunities of spirit, become leaders of mankind — philosophers, orators, scientists, making use of their inherited endowments for the upliftment of their former companions. Such persons usually possess the capacity of using the material at hand and methods of thought as can best be sensed and understood by those in lower states of earth existence whom they wish to influence. Patriotic and successful statesmen among the commonalty are recruited from such sources.

As has been stated, all influence or vibration depends for its manifestation upon very delicate conditions. It is impossible for such vibrations to change auric atmospheres or even emanations, save as they coördinate with inner states of spirit. The will is the centre and field of such changes.

However, when the inner man is spiritualized and his nature revised, so to speak, the needs and kinds of food and clothing will appreciably change. Living and the cost of living will become simpler and cheaper. Better and more wholesome food will be in vogue. The human body requires little or no meat when spirit, not it, is the ideal and end of being. The time may arrive when the denizens of earth shall have ability to live upon essences and not forms, alchemized from atmospheres. Travelling with great speed through the air, he need take neither purse, scrip, nor food. These are all inherent in the issues of a spiritual civilization. Then spiritual spheres will indeed be used as the basis and substance of the world's life.

When the earth shall be converted into gardens of fruits and flowers, and man, coming into his own birthright of unfolded spiritual possessions, be able to live upon them, when the coarser life shall have passed away, when health realized by obedience to divine mind and love everywhere manifested in all his acts shall hold him, then, indeed, will he fulfil his destiny and be brought into that Eden of happiness which has been but faintly outlined in the literature of the ages and the prophetic dreams of the sages and seers.

Spiritual truths are the same from age to age, but their relations vary in time and space according to the receptive capacities and unfoldments of the soul. Through all the ages this has been the method.

Personal manifestations of Divine immanence have been frequently ascribed to direct manifestations of Deity or some advanced illuminated spirit supposed by many to be especially related to the Infinite; but such epiphanies of the spirit are normal if one will but live the spiritual life and permit celestial vibrations to radiate through him. Civilization is thus enriched and God is more widely realized and understood.

## CHAPTER III

## ASPIRATION



“As a man thinketh, so is he,” but how many know their own thoughts? How many composing this great nation have clear impressions of truth, and so indelibly stamped upon the mind as to become ruling motives in life? While it is true that spirit is all in all, ultimately perfecting the issues of being, it is also equally a fact that the soul does not at present dominate the life and subject to its control the grosser instincts of humanity, while its desired conditions are not in harmony with the higher and better aspirations for the welfare of humanity. Man may for centuries be found groping in darkness, without having reached the light, which always shines from the heights to those who aspire to obey nature’s unchanging and eternal law.

Through ignorance of spiritual methods of self-culture and progression very many fail to

accomplish during their first incarnation the purposes and resolves of the soul previously made in all earnestness and sincerity in other states of existence. They do not bring into consciousness the memory of the special purposes of their reappearance; but the self, positive to its manner of expression, remains through all states, though every one through aspiration can create opportunities for fully accomplishing divine ends.

It is an elementary law of mind that every aspiration of the soul sets into action through the subtle ethers of space certain thought-waves, which reflecting conditions of the soul can be sensed by those in correspondency therewith, and such assistance rendered as may advance the best interests and ultimate happiness of the supplicant. In this there is no departure from justice, no violation of law, nor granting of any special rewards based upon favoritism; but it is essentially the law and is established through the unfolded consciousness of the spirit itself. Title deeds to houses and lands are not available assets in the world of spirit; nor does education *per se* constitute a guarantee or any claim to precedence.

Evidence of this may be everywhere per-

ceived by mortals whose unfoldments have led them up through the various grades or conditions of life. It has been reserved to man alone to discover the ego or divine self, and through aspiration to realize it.

The capacity to aspire and its use are primal evidences of his dignity, if not divinity. While he has been endowed with such latent and God-like attributes, it has been provided that he shall not be crowned with perfection save as he aspires for spiritual things and the practical doing of the things contained in the subject of his invocations. In a large measure, methods of procedure have been left to each individual. Not every one shall climb to the heights of Parnassus by the same path. In various and devious paths and by-ways he will be led — he will reach the heights.

God is not the God of the dead, but of the living, and every mortal living may glorify him and fulfil the law of being upon the planes wherein his consciousness can find expression. By aspiration to be God-like he thus cultivates and enriches the soil in preparation for a new existence under better auspices and larger opportunities.

Though imperceptible, man so appreciates his

new condition, as he takes another step forward, as to perceive the fact that the atmospheres all about him have always contained elements of harmony, and that he only has been blind and insensible to their presence.

To the aspirant for psychic unfoldments and the light of spiritual truth, the Divine plan permits him to receive only so much of the evidence of spirit as he can assimilate and understand. Thus first intimations of spiritual awakenings are not as interesting to those whose aspirations have opened new fields upon advanced planes, but have a personal bearing upon and attraction to the life of and convey inspirations to the neophytes alone.

As each thought involves a purpose and has its attractions and correspondencies among higher intelligences, it will readily be perceived that it, in all grades of expression, may be subject to as many deflections. To illustrate: a thought-wave having its source in one person has a color, very delicate in hue, and susceptible to various refined influences; another, having its source in another individual, will be comparatively dull and coarse, and its effluence emit or create vibratory radiations not at all harmonious. Both proceed on their course, reach their end



from a sphere of mixed magnetic forces necessarily, yet they are not received or answered from the same planes of existence. As a matter of fact, the response is most often mysteriously occult. A conglomerate vibration will have a mixed radiation and may invite answers from planes too high for some and too low for others and satisfactory to none. Hence it can be logically inferred that it is wholly unnecessary that there should be social relations in order to invite the presence of highest messengers. They do not hobnob with mortals on such familiar and material grounds.

One of the highest advantages of aspiration is that by it the student forms an auric atmosphere which universalizes him with the Infinite and enables the great and the good to enter into his sphere.

The soul so directed sends forth radiations of light having shape and color which can be perceived by the adept as spiritual forces with special auras, corresponding to the beauty and real value of the suggestions embraced in the subject matter. The nature of the invocations may, by these colorings, be perceived as blending with the more heavenly aurora.

It can be surmised that the large majority of

prayers, aspirations, and invocations, though strictly orthodox and having their origin in most sincere and honest hearts, are wholly valueless, and if acted upon by Deity or the ministering spirits in the sense in which they are received, would prove subversive of physical and spiritual law. While it is true that prayer may be offered intelligently, so as to receive reply, it is also true that no prayer is ever answered except as a response to the need of the soul and always by and through the agency of the illuminated intelligences who are servants unto the Infinite. In one sense Deity may be likened to incarnated law, and His vice-gerents in space to executive agents of the law.

As no two persons send into space aspirations of identical force, color, beauty, or wisdom, so also thoughts are flashed back in vibratory waves which may be sensed in relative correspondence as proper replies. One aspiring for the light of spiritual truth is within the sphere of these harmonial vibrations. Such thought vibrations come as by virtue of the law and are entitled to consideration. One may aspire for rain, for instance, asking that for which wise provision has already been made under the operation of unalterable law; yet he has igno-

rantly or selfishly sought a reversal of natural causality which if changed in one iota or tittle would be reduced to chaos. It has, indeed, been well said that we know not how to pray as we ought. There is, however, an Infinite Intelligence that always knows how to respond and who has called into play the perfect law which in a measure is concerned with just such pleadings and exigencies.

Aspiration and the radiations of spirit which enfold it, being in part magnetic and electrical in manifestation, can be used by superior incarnate intelligences for suffusing with a fine effluence the aural atmosphere of public halls and churches and study rooms of those seeking spiritual communions. Such places become attractive to visitors, who sense a delightfully harmonious atmosphere, conditioning success to whoever is ministering or teaching there. Hence the established fact of the special inspiration of localities, halls, houses, rooms of houses. Often in such ways, quite unperceived by man, the spirit does more effectually reach the hearts of mortals and often convinces them concerning the truths which they seek to make known.

By aspiration the latent gifts or possessions

of the spirit, such as clairaudience, clairvoyance, clairsentience, and the normal use of them, can be expressed. For by aspiration the powers of the spirit are inspired.

There are in the world hosts of spirits who have achieved success, as the world counts it, through special aptitudes along certain lines, but who upon entrance to new conditions find their aspirations so polarized in materiality that they have few or no desires in other directions. There are lawyers who still prepare briefs for their clients, physicians who seek the restoration of the sick and needy through ministrations, merchants who plan enterprises in manufacturing and profitable distribution, scientists who from the higher vantage-ground of larger opportunities still carry on their investigations, and thousands of others in valuable and important pursuits. They constitute a world of industrious workers, and their spirits, through these very employments, slowly evolve higher conceptions of real and true utilities, and the purposes subserved by them in the education of others. Such obsessions could be avoided by holy aspiration. Yet so do they advance, step by step, to higher and nobler states. In the world of spirit, as upon the earth plane,

meritorious works prepare the spirit for superior unfoldments. So every employment upon earth has an ethical and spiritual significance and counterpart, if I may so express it, and when the mortal changes his relations from earth to spirit form he is naturally attracted to those occupations and spiritual spheres which his previous practical experiences had prepared him to enjoy.

Some whose lives unconsciously are the expressions of noblest aspirations, in spirit awake to a consciousness that their dreams have been realized. This being the inner workings of the law in material affairs, how much more perfect is the response and balance where a larger understanding of spiritual things exists!

A true and clear perception of the sphere of truth is only attained when the soul has been completely separated from material aspirations or desires. His spirit then realizes interior meanings of which he had previously only been able to understand the outward form or expression. His aspirations, coming from the heart, go forth as evangelists to illumine and to bless. He can call into his counsels the intelligences of all spheres in correspondence with

him and thus through their aid more speedily usher in Utopia.

In a more limited sphere of action, the truly spiritual-minded upon earth may through aspiration and invocation attain to spheres of great power and influence. I look forward to the time when the necessity of aspiration as a factor for spiritual growth will be taught in schools of psychology and become so well understood in its spiritual operations that churches will rely upon the principle here set forth suggestively as one of the regulative forces of its life and achievements.

Silent, regular, and earnest aspiration for truth, expecting and accepting its evidences, will renew and completely restore the vitality of the Christian church, bringing her members into close alliance with God and her ministry into the confidence of the people.

Are not the rewards very great? Are they not worth all the sacrifices required in the short period allotted to man upon earth? The benefits here are abundant, but they are not to be compared with those which may be enjoyed hereafter.

## CHAPTER IV

## SELF-CONTROL



IF the question should be put to most any one, "Do you fully know yourself?" the reply would immediately be, "Certainly I do." Individually no one would for a moment doubt the answer, though in some cases he might suspect his neighbor of not being so well acquainted with himself as he ought to be. Such judgments, based upon material considerations, might, in a certain sense, be correct, though one's estimate of another is always subject to a good many revisions. When, however, the spirit is considered, few there are in the earth who know all of their own relations to spirit, for the good reason that they, as spirit, do not attain to complete self-knowledge.

Back of every physical expression of man stands the all-compelling power of spirit, seeking every avenue to manifest its own presence;

and as man unfolds in wisdom and love there come to his aid certain spiritual and subjective influences. The chemical combination formed by such influences inspires a continuous expression of the aura which assists him to bring his objective and material desires into harmonial relations with higher spiritual vibrations. Some of the influences so exerted are never sensed by man while upon earth, some are partially perceived, but immediately silenced by the positive action of the will while he is under the control of material things. His mental constitution may be said to exist in a condition of more or less darkness. When finally the spirit has succeeded in finding an expression it may be so weak and surrounded by such retarding conditions as to prevent any immediate realization and application of its intuitions, for upliftment and progress. Such condition is but temporary, for finally the ego, or spiritual self-consciousness, will change the whole attitude of the soul's expression in organism. The spiritual relations which the soul sustains toward the law will, through future manifestations, be clearly defined, while the spirit will become susceptible to its government. Thus another link in the great chain of events will have been forged, and



clearer perceptions or glimpses of its own interior spiritual self obtained. Through such experiences spirit learns to know itself and to extend the sphere of its self-control.

But the first flashes of light, intuitively perceived by the soul and reflected in material organism, are only as small sparks emitted in darkness. Very useful are they, however, in convincing the mind of man, and frequently lead thinking and aspiring ones to an investigation and study of these sublime truths which, once embraced, and fully appropriated, reveal a true interior meaning of the soul's capabilities and destiny. Through a wise understanding of such truths, man may learn much of Deity, enabling him to enter upon the deeper study and finally the teaching of the law, and also more completely to understand the final state, which is one with the Infinite Intelligence.

As a mortal advances in spiritual perception, the better does he understand the relation which he sustains to material affairs. He is able by his spirituality to come into closer relation with superior intelligences, and with as well as from them, obtain insight into the inter-operations of physical and psychic laws, and through such knowledge correctly to govern his daily life.

As the greater always includes the less, so it is in all these important matters.

One who in spirit has learned the mystic operations and occult meanings of the law has, by the powers conferred upon him through such attainments, developed the capacity to control and subject to the spirit's use all the thesaurus of wisdom. Having obtained superior powers, he can exercise them for the further self-unfoldments, for individual illumination, for enlarging his sphere of usefulness, and to inspire among his fellow-men confidence in the spirit's ability to cope with all opposing obstacles. In these respects he becomes specially distinguished. He is justly honored as one who has obtained great light.

Another of the evidences indicative of spiritual progress is that form of self-control known as self-realization or definition which marks and distinguishes the spirit. The aura of such an one, bright and luminous, is never overshadowed by evil emanations from within, or rendered less clear or brilliant through influences prevailing in lower spheres through which he has passed. This light will continue to shine for those in darkness, though they comprehend it not.

The spirit thus enfolded surrounds itself with an envelope, if I may so express it, composed of finer elemental substances, related to the spheres or states wherein it finds its attractions.

If here on the earth he learns the object of existence and the necessary means to adopt in order to grow into and polarize in other spiritual and more beautiful conditions hereafter, he escapes the necessity of future incarnations. He weaves about his spiritual life no karmic states, but a sphere beautiful indeed in its deific splendor and full of esoteric meanings, which he will, upon entrance to other conditions, be able fully to understand. It will then be to him an open book, every letter in lucid form clearly imprinted, the interior meanings of which will inspire him to fashion his spiritual emanations into forms of beauty and power, so that the vibrations he radiates will be realized in diviner realms, and attract to him celestial intelligences. They, in a spiritual sense, will take him by the hand, and lead him into gardens and retreats of wonderful beauty and sublimity, each and every scene teaching him new lessons far beyond human conceptions, or ability truly to describe.

Through such educational experiences one passes from hazy and uncertain conceptions of

his own capacities and interior possibilities to clearer comprehensions of what destiny has in store for him. He may then be said to have learned one of life's important lessons, and in a partial way to have fulfilled the injunction with which we commence the chapter.

There is an element in the personality which may be termed self-confidence or conceit, based upon very imperfect knowledge of natural law, and hardly reflecting any sublimations in spiritual expression. The interior and esoteric definitions of spiritual law can never be fully comprehended when viewed through darkened spiritual auras as overshadow all such. The spirit for the time is surrounded by those conditions that prevent favorable manifestations. Superior vibrations are powerless, and especially when a teacher attempts to exercise his office in behalf of such with whom for the time it may be closely allied. An unfortunate individual like the ones here described rarely knows himself in any true sense while in such a state of ignorance or egotism. He has dethroned the self—he has abrogated his throne of sovereignty.

The injunction, however, to "know thyself" should have an application even here, for through

holy, steadfast aspiration it is possible to accomplish much. He may invite to his aid those who are capable of dispelling the darkest clouds of ignorance and conceit. Thus intercoöperation exalts the weak. As one emerges from ignorance to knowledge, all elements and conditions of self-love gradually disappear. Then the spirit begins to form and express conditions of receptivity. It perceives and receives new vibrations. Intelligent influences combine to afford clearer visions. Conceit has no part or place under the new conditions. He has come into harmony with what to him is a new law, but which in reality is older than the world itself, coexistent with his own spirit, although not until now discovered or apprehended.

All have doubtless read of the sin which shall not be forgiven, but the nature of that sin has never been fully explained. It has been wisely left for the human soul to discover its own deformities, and to work out its own victories, establishing its own polarities in karmic states of its own creations. It might have been well written that no sin shall ever be forgiven, for it is the law of the soul's growth that through the ceaseless ages man shall continue his journey onward and upward, leaving behind those de-

sires which once beset him, and, through preparation, entering upon new experiences where lower states cannot penetrate. They no longer disturb or have dominion. Love thus closes all avenues of approach against harmony. Those impelled to higher manifestations through the love of truth are a law unto themselves. They have no part in evil, nor are their attractions in any sense such as prevail where ignorance has not been eliminated and subjected to the power of truth as in spheres of illumination.

But if there is one state especially deplorable above others, from which the greatest efforts should be made to escape, it is that of self-conceit, where the individual is so satisfied that he seems to consider that he has already realized all the possibilities of the soul. Such an one is rarely amenable to reason or instruction. Does he not know all that there is to learn? The wisdom of sages is foolishness to him. He has in reality no self-control. He knows not himself—he has perverted the self; nor is he willing that others shall lead him in ways of knowledge. He is for the present in a condition of bondage to the lower passions of his nature; he senses only those vibrations which are self-laudatory. His home in spirit may for

ages be but little better than the one left, one made up of mirrors in which he can always behold his image. He will only know himself when the infinitesimal spark of Infinite Reality hidden within him shall finally seek and find expression, and assert its omnipotency in consciousness, for consciousness, though dulled and weakened, is not wholly obliterated nor destroyed. Henceforth he will attain to a constantly increasing knowledge of himself and become sensitive to the finer influences pervading the infinities of space.

There come to every soul periods of lucidity when he may by meditation find much help from the science of suggestion. This has been sometimes designated the reminiscent period, mostly pertaining to age, often misunderstood and unattainable by youth. As a matter of truth it really marks a final triumph of the spiritual over the material. The ego, the principle of life, after many years of suffering, has finally found an open door through which it can escape and by obedience to Divinity can obtain expression; and often does it so recall very clearly events long since recorded in the astral, but apparently lost in the mists of the past as to enjoying its new-found freedom.

Nothing, however, is lost. All things of time and sense remain in the essence. This is a very important fact for one to know. It is hard to convince man of this truth, for the reason that his desire or will would have it otherwise. There remains the eternal law. Man is an independent entity, with divine possibilities, capable of mastering every obstacle and entering into states of celestial harmony. That is his birthright and final destiny. When he has at last awakened he no longer denies the law. He has so advanced in spiritual growth that he realizes the divine life, and feels that he is indeed a child of the infinite. Daily evolving a divine consciousness in harmony with the Great Spirit or Principle by which all things in heaven and earth are governed, he moves serenely toward the goal.

There is never any interim when the law becomes inoperative. If we do not seek to harmonize our spiritual selves with it we suffer until the inner self comes to a clearer realization of itself. Then the spirit has learned the basis or *morale* of self-control. He has made another discovery of himself, and through it has taken a step forward. The ego, or divine essence, begins to control the natural desires, but after-



wards conserves them to the end for which the spirit created them, and as it attains to a more perfect command of the organism, it vibrates with increasing clearness in the sphere of those celestial harmonies which he is now prepared to understand and enjoy.

He who has learned to control his passions and desires has acquired a power for good the importance of which cannot be overestimated. It is, however, the basis of the true and divine family relation, and the permanency of the state; for the state must always rely upon the spiritually unfolded members for support in all struggle for advancement in civilization and political power. For he only who bears harmonial relations to Deity and thus implies sensitiveness to spiritual radiations of the higher and finer spheres of thought and being can intuitively perceive the spiritual relations and ultimate results to the state of any special political policy, and is the one to whom finally ought to be referred, before adoption, decisions upon matters of highest consequence, especially those involving peace and war.

It has been one of the purposes of the spirit world, in all its efforts to establish conditions of unrestrained intercommunication with persons

upon the earth plane, to impress the minds of those in high positions of state, and to lead them from considerations of selfish personal or national aggrandizement to those involving universal welfare and happiness, knowing well that patriotic statesmanship in behalf of the masses can be best subserved through such policies.

Many statesmen, eminent when living upon earth, are inspired with this important service, and have accomplished much good, though there yet remains a wide field for larger service.


There is hope that a universal religion, the basis of which shall be peace and love, may yet find recognition among all nations of the earth. It is, of course, a question of self-control, and realization of Divinity within. The state, however, can never be holier than its personal units.

The conditions of universal harmony herein foreshadowed have heretofore been prevented through man's false conception of the origin and use of his own volitions. Believing that whatsoever he conceived as desirable was the voice of God, it proved to be often the impressions received from low and ignorant extra-

neous influences. But as he understands himself by wisely realizing Divinity within him, he will build upon that rock of eternal truth the best and purest forms of the state, church, and home and find in self-control the key which will solve the problem of civilization.

## CHAPTER V

## HARMONY

URING the ages, as man emerged from the influence of superstition, he began very slowly at first to manifest reason. It has taken a long time for him to awaken to the recognition of the fact that in the life here and hereafter he is an entity. He has realized furthermore so tardily that he is a responsible being and answerable for his acts. Let us further extend the truth here suggested and explain the *morale* of ethics by which conscience attains its end and the hosts of humanity circle into righteousness. Such considerations will have much to do with harmony.

Conditions of discord are manifestations of the law, revealing extremes of action, usually designated alternatives.

The soul in its various degrees of the unfolding of the intuitive capacity with a correspond-

ing unfoldment of perception is enabled to understand the interrelations of spirit and matter, and sense the beautiful synthesis existing throughout space especially evidenced in all harmonial spheres of vibrations. It here possibly begins to understand the *idea* of harmony to which we would call the reader's attention. It seems necessary that some conception of the harmony between all forms of phenomena should be first perceived. After that the way will be clearly open to observe and make distinctions between those that are the product of or are uniform with natural causality and those that are productions of the will,<sup>1</sup> to which in spiritual as in material things considerable latitude is allowed.

It must be remembered that the change called death does not in the least destroy the individual's faculties or prerogatives nor his susceptibility to love influences, but on the contrary intensifies them and immensely enlarges the capacity and scope of his spiritual activities. With latent ability to transfer his attractions and labors from one section of the earth's surface to another, and finally from planet to planet,

---

<sup>1</sup> Theosophy and Occultism teem with the exploitation of the will of the adept in the production of rare psychical phenomena as the double.

the possibility of the spirit is manifestly unlimited.

When one bears in mind that the latent spiritual possessions which increase with their exercise make the soul more sensitive to the sweet harmonies of celestial states, as well as to the visions of God,—for “the pure in heart see God,”—the object of such discipline which will prepare the soul to rise triumphant over every impeding obstacle and enter the Nirvana of pure bliss can be perceived. These possessions may be so inspired as to evolve most valuable experiences. For it is in and through spirit that perfect illustrations of harmonial correspondences must be sought. There, to the illuminated ones, the principles governing the manifestations of laws are absolute. As the planes obsessing and overshadowing the earth are permeated with thought and astral forms (good, bad, and indifferent), so also in higher realms the sublimations of spirituality can be realized and utilized and so applied in services of love by the vicegerents and executors of decrees as to result in beneficent advantages to all lovers of the right. As harmony must define the absolute being or life of spirit, it follows that by it the spirit is enabled clearly to perceive its past, know its

present, and obtain visions of its future relations to states which will yet be revealed. In all spheres of unfoldments the spirit aspires, and as it is divine, it never rests satisfied with its own surroundings or its attainments. This is true with those in the highest spheres as well as with those who are still bound to earthiness. And it is well, for without aspiration for something higher the spirit could never perceive the notes of harmony in the divine scale nor attain the full fruition of its earthly or spiritual hopes and ideals. Without the realization of harmony within the soul there could never appear the manifestations of love in material relations or in spiritual life. One is the outcome of the other, and each, dependent upon law, works out the inevitable issue. Harmony, however, must everywhere and in all states precede experience as an *a priori* entailment of being. It is an interior state, the forerunner of a divine influence preparing the way for the bright, effulgent radiations of love and peace.

Unless harmony exists, the opposite (discord) is sure to follow, leading to disease of mind and bodily deformities. While the individual is so depolarized he cannot attain any measurable success in material affairs, for his health or his

purse will suffer, and frequently both. Such is the law of spirit.

One cannot safely ignore the pleadings of spirit. It should be made affirmative if not imperative in material affairs and early in life. It must, under the shadow of a Nemesis which exacts expiation, control the life and thought of his maturer years. What better education can the spirit ask or receive than such as qualifies it to enjoy here and now some of the spiritual experiences which await it hereafter? Philosophically considered, would not one naturally expect the life of spirit to be a continuation, in sublimated form, of the one he has in a measure evolved, loved, and enjoyed while in the body? If he has so developed the consciousness that he can sense the influx of Divinity while here, would not a state of life with developed capacities be to him a heaven?

What is more reasonable than that the Infinite should in earth prescribe through law such conditions and exigencies by obedience to which man should prepare himself for purer and sweeter perceptions and realizations of the Divine in the higher conditions of being?

Is not the family relation especially designed,



in its real and ideal state, to inculcate lessons of the availability and eternality of the perfect home for the immortal spirit? Indeed, this must be acknowledged as true, for implanted in every soul are capacities of intuitive and elective affinities for spirit which in perfect union prefigure attainments in the state of celestial bliss.

Now as man progresses in the knowledge of the arts and sciences he becomes more receptive to influences of harmony, for he lays hold of the æsthetic forces which produce or manifest it, and as his intellectual and spiritual capacities unfold, the more defined and beautiful is the influx of harmony — the more sensitive becomes the spirit to concord. He that is truly wise faces God as the subject of absolute joy.

Spirit can respond to spirit. Interrelation is only limited by personal unfoldment and receptivities.

As it is not necessary that a mortal should become an excarnate spirit to enter heaven, so it is not required that he should separate himself from the body of flesh to realize the sphere of harmony. He can, by overcoming the natural or animal man, transform himself into the

spiritual man, or intelligent spirit, and when wisdom is sovereign, harmony follows as a sequence. He becomes passive to spiritual things and receptive to the pure white light of spiritual truth. He has become wise unto his own salvation, and accordingly as he develops the capacity for receptivity his spiritual nature is transformed into the likeness of those beautiful spiritual ideas which have been borne in upon his consciousness. After such conquest the soul can and does indeed sense the esoteric meanings of divine harmony. Man is then upon the line of an everlasting spiritual life and divine unfoldment, which shall yield him higher and more beautiful associations and ideations. He has then begun the life that he first sensed in response to his earlier aspirations, but considered almost impossible of attainment. Through the new harmonial sphere, at first slowly unfolded to his spiritual perceptions, he perceives the partial fruition of hopes and long nourished desires, but which had been faintly impressed upon a mind almost concealed, as it were, by an impervious coating of habits, — the result of long gratified material desires and ambitions. He learns for the first time to estimate at their true worth spiritual gems and precious

pearls of thought, transcending in beauty and value all values of material possessions which he has spent a life of toiling and scheming to secure.

No attempt is here made to undervalue material possessions when secured by conformity to conscience. Their advantages may be very great in securing personal leisure and opportunity to put to excellent use one's time, energies, and ambitions, possibly in realizing the interior and dormant capacities of the soul.<sup>1</sup>

It is true that every good deed and useful labor contributes to spiritual growth and happiness. These are important means and never to be rejected as unprofitable, but there are other means equally valuable which can only be appreciated when time can be taken to avail one's self of them. Neither the spiritual nor material worlds yield their most valuable treasures to the superficial or curious.

As the soul in its onward career receives clearer views of the infinite reality, it also obtains foregleams of the inner relations which it sustains to the universal spirit. By its progress,

---

<sup>1</sup> The aristocracy of England and Europe are zealously pursuing occult studies. In this country the rich are deeply interested in psychical researches.

from time to time, it draws nearer to the harmonies which obtain in states which lie beyond those of which by actual experience it has acquired positive knowledge. He who through the innumerable experiences of the past has developed repose and brightness of spirit feels under obligation to preserve and conserve that harmony which he has attained; and to aid others by example and endeavor to overcome the retarding influences of error, that they also may unfold in themselves their divine likeness. Each victory of the ego affords perceptions of perfect beauty, and inspires a new meaning to the spirit's apocalypse.

But harmony, the end and sphere of perfection, in its expression is indicative of a life consecrated to duty. Each expression is, however, relative to another. For instance, the harmony of the third and fourth spheres of spiritual life or unfoldment, while essentially the same as that of the tenth, is not so in manifestation, but is relative to prevailing conditions. In the advanced spheres where other and sublimated forms of the Law are operative, higher relations to absolute harmony obtain. The spirit in higher states has attained more perfect wisdom and therefore is not subject to special or partic-

ular influences prevailing in lower conditions. All material hindrances have been overcome, and in fact have no existence. There the thought, the life, the love are one, and there harmony has become a permanent state because that of absolute being.

## CHAPTER VI

### MAN'S RELATION TO SPIRITUAL LAW



O the degree of man's spiritual unfoldment will he be able to comprehend the nature of the unchanging law.

Law in itself is a mode of spirit, serving the needs of the race. Under its agency all the various labors of life are conducted, which are designed to promote the higher and better conditions of mankind.

It is, however, with the relation which the law sustains to spiritual things that we are now concerned.

From the earliest periods of his manifestations of superiority over the sub-human creation, he has held, by virtue of his enlarged capacities, offices of special responsibility.

Not on account of man's appearance on the stage of active life have any laws been called into existence or operation. They are as old as time, and perfect in their spheres of opera-

tion. From this statement the reader may perceive that even man, whose natural endowments do most intimately relate him to God, is subject to law, which as a function is endowed by an absolute wisdom.

This leads to the thought that in the infinity of space there exists the great centre head of light, whose influence is infinite, and the farther a spirit has progressed in wisdom and understanding the stronger becomes the magnetic attraction toward it, and the more clearly do all its aspirations lead in the direction indicated. Finally, there is a state or condition of freedom and superlative bliss in which the illuminated spirit obtains visions and inner experiences impossible to perfectly reveal or state. The states to which we here refer are the ones, however, idealized in all higher spirit progressions, and become beacon lights toward which every soul in the universe turns, and in the enjoyment thereof it expects the fruitions of every lofty aspiration entertained in all preceding ages of existence.

Is not man the superlative result of evolutions of at least a spark of infinite spirit? Has he not through wars, discords, and struggles been the only spirit manifest in matter that has

evolved the higher consciousness? Is he not the only spirit with whom ministering spirits can communicate? Has he not so far progressed that upon entrance to the higher life his own consciousness enables him to continue in spiritual growth and progressive knowledge?

To man, according to his spiritual relations and unfoldment, is delegated a control over material conditions, thus establishing the fact of his being a superior spirit. As we have previously stated, the reign of law is universal, and therefore this supremacy of spirit must everywhere be a fact of existence, for back of all law is spirit, and the thing created cannot be greater than the creator. In matter is the principle of life. It contains evidence of spirit, and its possession is revealed to man only. He has, through the law of elective correspondencies, unfolded capacities for receiving spiritual revelations. The evolutions in processes of discovery of the manifestations of natural laws can be far more clearly understood now than in earlier stages of human history, when there had been but little progress in civilization.

Man in his primitive states, groping in darkness after the light of spiritual truth, at first expressed in his life only desires for material



necessities, and when those had been temporarily supplied he rested in a state of satisfaction but little different from that which we see at the present time in animals. But his origin is divine, containing potentially the seeds of aspiration, consciousness, conscience, intuition. Thus differentiated, he has grown slowly into psychic harmony with conditions which are enjoyed by more advanced intelligences, and under their influence and direction has developed states of being far in advance of his present mind.

He has created nothing, but more susceptible through superior possessions, he illustrates and embodies the reign of law. His progressions in centuries past are to us as foregleams of future possibilities. He only possesses powers for the adaptation of means to ends.

When a spirit, whether from this or any other planet, first puts off the physical body and enters upon new conditions, it carries with it a keen recollection of every important act committed before the change, and conscience, acting in judgment, is able in those who have attained any degree of spiritual growth to draw subtle and very correct conclusions upon the moral aspects and influences of such acts, and their

probable effects upon others who have been, in a measure, influenced through sympathetic relation, as in family affairs, friendships, desires for aid, social environments, or perhaps more frequently in the acquisition of wealth, hoping thereby to be directly or indirectly benefited, or to confer benefits upon others.

Feelings corresponding in kind, when expressed in desires, become powerful forces, and frequently effect results in both material and spiritual realms little comprehended by those who have not been able to investigate such matters.

From the vantage-ground of long experience in the spiritual world one may draw clearer conclusions of their actual part in shaping events than from objective planes.

It is, however, a well-known principle that in union there is strength; there can be no true union without sympathy, neither in spiritual, social, nor material affairs. There may be a present cohesive power in self-interest, which temporarily binds mortals to a common purpose, but as the basis of such apparent unity is self-aggrandizement, the vibrations proceeding therefrom often produce opposite results from those desired. Instead of unity and success, disin-

tegration follows. From this cause (selfishness), well understood by man in higher states, many apparently well-advised undertakings in material affairs fail.

Permanence of ideal life and success are based upon harmony and sympathy, which in many respects are manifestations of the unchanging law.

If there could be developed between leading statesmen of nations an agreement based upon patriotic and spiritual affection in relation to abrogations of war, the moral and psychic harmonies which would result by such unions would very soon bring about an adjustment of affairs and lead to the peace of the world. The earth would become the central point from which would emanate influence reaching others and intercommunications would become possible between citizens of each. Through such amiable interchanges of spiritual good-fellowship we could soon be able to avail ourselves of all our resources. Telepathy would not be impossible and mankind would be able to speak by thought-transference to the most distant sections of our land. Through spiritual vibrations, which we would learn to control, we could send out desires and receive answers from the most dis-

tant points in the universe. But these benefits follow a spiritualized civilization.

There is no reason why we should not come into harmony with all natural and spiritual laws. We are divine, and only circumscribed in our divinity through the self-imposed limitations of consciousness. We have not yet understood the issues of existence—that forces more powerful than those which we now command wait on man's awakening and correspondence to their conditions of use.

Among the attributes of infinity is a multiplicity of powers in unity of action. If the human mind is even able to conceive and perceive the laws, why should it not also be able to apply them? Nothing is attained except in obedience to prescribed conditions. Harmony must first be established in the higher consciousness of spirit—then the angels of light and wisdom can reveal all things.

Through aspiration, spiritual vibrations are reflected back to the souls which create them—those of peace, if that be their will. He that asks shall receive, but he that asks not implies the necessity of an expiation of all previous misbehavior, after which he may by conquest over self enjoy the higher states. There is the

law, perfect, unalterable, and eternal. It requires alike of all, but demands nothing for itself. All are subject to its behests.

Man's relation to the law governing form, beauty, harmony, vibrations of sound and the like have all been slowly evolved and expressed through an awakened consciousness. He has been compelled and inspired to prepare conditions of receptivity for more perfect revelations.

Through the nervous system and the sensorium by delicate vibrations are conveyed from within to the aspiring spirit impressions teaching him the first lessons in beauty and duty by which he is interiorly taught and led.

A right use of these impressions is the most important victory which can be obtained over self. He who has not gained such supremacy will be distrusted in other professions.

There can be no true harmonial correspondence between the life of spirit as expressed in man and higher illuminations until perfect relation between his own spirit and organism has been established.

The positive and subjective conditions existing between the higher self and organism cannot be wholly defined in terms. No two experiences are alike. The will to put into

conduct the inspirations of conscience, according to the light reflected from spirit, measures degrees of personal responsibility.

At first man walks uprightly with great difficulty; after that he communes with angels, but even then has but gained admission to the vestibule of the great arcana of knowledge. Ultimately he may perceive the law of the cosmos manifested in the relation of spirit to all things. He learns the powers of thought and their relations to the law of his own being. It has been left for him to discover the more complete operations of law. He manifests through steps of progress the sphere of spirit's unfoldments. The capacity of spirit in all of its relation to eternity ever remains perfect, but its manifestations in evolution are matters of environment. Environments are subject to many occult forces and forms of the law at present little understood.

Change in material conditions frequently allows opportunities for spirit expression not previously enjoyed. The interior unfoldments of spirit have led to forms of civilization, which in themselves have been largely the results of evolution in material conditions. Each has been supplemented by the other. Were we to enter

upon a close analysis of this apparent analogy, we should discover absolute unity, and that in its final definition all that is called matter is spirit, under different forms of expression.

The motive and occult forces of the universe, beyond our perception, are no less inexplicable than the subtle laws under which the flower or grass of the field unfolds beauty and subserves useful purposes.

The spirit in man is one omnipresent in nature. It is manifested most luminously in higher states of consciousness. It pervades the infinities of space, and everywhere it is the same in essence. Its manifestations through matter are differentiated by laws which govern conditions of use and beauty, all ultimately leading to expressions through higher states of correspondence.

In man the expressions of consciousness evolve other and collateral powers not operative upon lower planes, as conscience, intuition, clairvoyance, will, greatly enlarging the horizons of his being. Through such differentiations, many evolutions and progressions have succeeded his first appearance upon earth. He is, indeed, a separate species both in his physical and mental organism. He holds more of divin-

ity in his composition, by virtue of the larger number of his soul attributes. He only possesses capacity to perceive and obey unchanging law, the equity and necessity of which he comprehends.

Through law there can be no injustice to the least in creation ; were it otherwise, perfect harmony would be perverted, universal order would be impossible. We cannot conceive the existence or perfection of God except as expressed through the perfect operation of Law, though perfectly willing to admit that back of all such operation there does exist the eternal spirit which no one has ever beheld or been able to describe. It is this spirit whose divinity we share either in direct or reflected ratios. Our possession of spiritual capacity measures the power and expressions of our divinity and the quality of its manifestations. As through gradual unfoldments we approach a proper understanding of the spheres of spirit and their laws of expression, so we come more in touch with every other evidence of divine expression and being in the sub-human kingdoms. With enlarged capacity we can more accurately gauge all limitations, and the purposes which they subserve in the order of creation.



The exaltation of the spirit is the first and chief duty of every man, as thereby he comes in touch with illuminations preparing him for states of being through which his own latent powers become active and useful possessions. He then learns the value of self-realization and for the first time has, indeed, put all things under his feet, as spoken by a seer of old.

Again, hereditary conditions, inharmony, wars, accidents, occupations, climatic influences, and various other causes, often prevent many men from fully realizing the harmonial correspondencies which obtain between the spiritual man and the physical organism, sometimes preventing the necessary polarization of life upon earth for the full attainment of ideal ends.

Under ordinary conditions, it may be assumed that the individual whose unfoldments permit the free intercourse of his spirit with spirits in higher states will enjoy uniform serenity of spirit. Greater happiness is possible for such an one than for him who relies upon material aids, and the gratification of the natural senses only. Through such outward and manifest differences the evidence of man's spiritual power is fully established. He cannot prosper in any of his spiritual relations except he be in a state

of harmony with the higher self. Such realizations do not depend upon time, place, or social states. They are the result of interior understanding and experiences, and a correct use of them.

The atmospheres and environment of certain places have relations to spiritual harmonies by which man can receive lofty inspirations, leading him to higher unfoldments. The aura of localities, cities, and nations are clearly sensed by those unified with spirit. In geographical altitudes where climate and atmosphere are heavenly and serene it is possible for an individual more readily and rapidly to attain spiritual states.

Whether related to spiritual or material matters, the unchanging law is operative. In some parts one may be in conditions of interior discord, and sending forth the harmful thought entities, and in such states harmonial relations with finer vibrations become an impossibility.

A unified correspondence of vibrations between a sensitive and intelligences who are *en rapport* with him, and from whom inspirations are received, produces a condition favoring spiritual revelations, and as such an one progresses the keener become his sensibilities to delicate and increasingly beautiful spiritual influences. He

can come into interior correspondencies with other states of being and return laden with experiences of surpassing value, and without limit enlarge the sphere of his own knowledge and usefulness. With such enlarged spiritual capacity his opportunity for the instruction of others is increasingly enlarged. This fact would seem to one unfamiliar with psychic attractions a mere coincidence, but it is really the result of law in its practical operation and is founded upon the principle of attraction.

In the deific sphere, potential in consciousness, are stored the results of spiritual unfoldments, always available for the instruction of those who may need them. Under the operation of law, the sum of superior progressions may become important and extremely useful factors. They always continue as spiritual forces, and invite recognition and use by those who have acquired, through experience, the ability to enjoy such spiritual assets.

When we have, through aspiration, realized states of unfoldment which the higher order of celestial intelligences enjoy, who can penetrate the darkened auras surrounding mankind which are created in material conditions, and the results of their own acts and thoughts,— the

colors of which change with their progression,— then will be known the oneness of the law which holds each and all.

While law is divine, some forms of it are adapted to spiritual and others to material states and conditions, and as light is given to perceive the importance of each in its respective sphere, so as to control conditions, the nearer has one come into relation with the infinite.

From conditions of chaos the soul emerges to the state of illumination. When it has put all things under its feet, from the vantage-ground of the heights, it will understand the purposes of the inferior and the beauty of the superior life. Man's spirit is one with the Great Over-soul, and as like is attracted to like, so with strong desires for more perfect relations he fulfils the hope and aspiration of spirit and unfolds the capacity to live more and more in atmospheres pervaded by the divine influence.

His views of life, duty, and the final destiny of the spirit become important, and really the principal considerations controlling his actions and relations to others. He learns that heaven is a state expressed in the now and here, and that all aural colors less than the pure light

are but symbols of progress, not of absolute victory and perfected control over self.

Matter is but the vehicle of and servant to spirit, and in fulfilling its purpose is subject to change and evolution. Under the law, matter serves offices of great usefulness, and finally, in sublimated form, becomes a vehicle of spirit in highest states of illumination. It thus fulfils the law of service, becoming in the final analysis inseparable from the essence.

The earthly temple by the slow process of decay returns to the elements. It may through incineration more quickly become absorbed. It finally is reproduced in other expressions. The spirit also has in the meantime been seeking to perfect a body in beauty of form, the type of the apotheosis.

## CHAPTER VII

THE POWER OF SPIRIT TO CONTROL CONDITIONS  
OF MATERIAL LIFE

**I**N a previous chapter we have shown the relations which may be established between the excarnate and incarnate intelligences of the universe, through the laws of vibration, the applications of which we attempted to explain. (See also chapter on Aspiration.)

It remains for us to show the importance of the law in the varied relations which each sustains to the other in material affairs. On the right use of one's spiritual powers depend issues of eternal value. We have by inheritance a larger measure of spiritual light and power, and by virtue of such inheritance we should aspire to deeper and diviner realization of spirit. Our real powers have wonderfully increased, assisted by teachings from our elder brothers in spirit; and also through inner experiences, many of

which have been given us, in conditions created by them, for spiritual education.

In harmony with law we can gradually so unfold and manifest our latent possessions while upon earth that upon entrance to another life harmonial correspondencies may be readily established. We need not go forth ignorant of ordinary principles and find ourselves subjected to long and exacting labors in schools where only primary lessons are taught. We need not (when we have had years of earth existence) enter classes in another world where infants and children only belong.

It is a serious commentary upon the uses which one has made of spiritual opportunities when he who walked the earth in pride of self, and was esteemed for many desirable qualities, is so found. Nor is it necessary, nor to his credit, that he has thus to acknowledge a condition of ignorance for which he is wholly responsible.

What we would especially impress upon the mind of the reader is that each one is spirit, now and here, living under influences which can be used for spiritual growth and realization. Through possible unfoldments each one, coöperating with advanced and illuminated intelli-

gences, may control all necessary conditions of material life, for spiritual profit.

The requirements for such unfoldments are that the interior life shall express such spiritual harmonies that aural radiations, instead of repelling, shall invite the presence of those who are divinely advanced.

How shall this be accomplished? Each new light opens the way for clearer understanding of the law of spirit. That law everywhere operative (for as we have explained heretofore, spiritual conditions refer to states of being rather than to any sphere which can be geographically described) is immanent in everything. The powers of spirit, even when operating through the mind, are susceptible to wondrous manifestations; under the dominion of spiritual forces polarized in highest endeavor they become irresistibly expansive and operative and sweep before them all material obstacles.

As the individual, by means of self-control and realization, advances among his fellows to stations of influence, so also in corresponding degrees does he obtain regard and influence in the hierarchies of spiritual being through exercise of correspondential powers.

In passing from mortal states not even the



lowest will lose any opportunities for the exercise of the endowments of his spirit. The responsibility for their use will be as fully obligatory there as here, and the possible rewards infinitely greater.

When a spirit, instead of being imprisoned in a mortal body, sending forth thoughts to where he knows not, resulting in that which he perceives not, shall, through the law of attraction, be able to operate through space, uninterruptedly, receiving instructions from masters who vibrate upon planes with which he has come in correspondence, and having advanced from state to state, in a series of progressions, it is because he has acquired certain divine powers and has at last learned to exploit and express them; and he is the greater because of it.

The capacity of those powers measures in an exact and positive way the progress which the intelligence has made in the upward life and indicates its future destiny.

As man is of the divine intelligence, what nobler purpose can be subserved than that of hierophant?

There is, however, a limitation of the control of spirits over the affairs of men. Those limitations are prescribed by the law, but we regret

to say that they are but imperfectly understood. He that surrenders his individuality to excarnate spirit power, hoping, by constantly dwelling in an atmosphere of subjective influences, to be permanently benefited, opens the door for admission to those who in the end will prove unprofitable visitors and worse than useless teachers, precipitating hopeless obsessions and insanity. Such an one in the beginning violates the law of perfect development. He does not exercise the capacities of his own spirit, under the law which is the end which all phenomena subserve.

A spirit whether in mortal form or in excarnate life is always under the law of necessity. That necessity constantly demands the acquisition of spiritual knowledge.

Truth is the Divine Will and is perceived by an esoteric understanding of facts.

Without this perception progress is impossible.

Divorced from spiritual coöperation man is helpless. He cannot control the ordinary affairs of life, much less in any way become a teacher and centre of light.

It is frequently observed that certain individuals gain material advantages apparently with-

out spirit guidance, and as men too highly value such matters they are frequently led to conclusions contrary to their lasting and better interests. Such success often leads, for the time, to the neglect of highest and most important spiritual issues and needs.

Sometimes the accumulation of wealth is permitted, and afterwards spiritual impressions are renewed in an intense manner. This reverts inwardly and intensifies the voice of conscience calling to duty. Such periods in the lives of mortals are crucial tests, the parting of the ways — the upward path leading to grand and more perfect results. The consciousness now becomes especially susceptible to impressions, and the will halts between the past and its lower attractions, and the man seeks for entrance into new and more beautiful surroundings and for realizations of truth and happiness heretofore unknown.

Enjoyment in higher spheres of the spiritual life may now be won or deferred. The spirit may come into noble companionships and enjoy their attractions and revel in their functions and privileges. Upon its earthly graduation it will be attracted to corresponding states in which it lived, and by sensitiveness to finer vi-

brations, and possibly become a useful agent for the transmission of instruction to those who have not lived so wisely. This is the correct application of earth experiences. It is the fulfilment, in a true sense, of the natural form of the law and obligations to the ego. For such an one, who has truly perceived and fulfilled the mission of life, reincarnation is not a necessity. He has left behind the karma created through material desires, and stands in the regal attitude of a spirit conscious of its own birthright and destiny. He has learned the law of existence and that the earth life is but the first battleground between desire and duty; that here he must commence an endless journey, and if he starts unprepared will go but a little way, and sooner or later must return under other conditions for new and needful experiences.

This fact and the momentous value of the present life and time cannot be too faithfully instilled. The more sensitive an organism is when thoughts are spiritually directed upon it, the higher will be the estimation placed upon life itself.

Therefore, preliminary to a full control over material life we must learn the law by which we come into relation with spirit in the spheres

where intelligences possessing wisdom to teach, and always willing to impart instruction, abide. When the law has been clearly defined in consciousness, ability to live above the material affairs and temptations of the world will naturally follow.

First in order of importance is harmony, by which conditions may be established for the transmission of the subtlest and finest vibrations. Now, it is one thing to announce a necessity but quite another thing to respond to the divine call. What, it may be asked, is the test of such conditions? Such harmonial conditions can be perceived when conscience bears undeniable evidence that man is living in correspondency with the highest self. Man can then expand and joyously coöperate with kindred souls everywhere.

Through the spiritual power of thought discord and disease cease because the soul thus establishes the only true atonement. This is spiritual development in the sublimest sense. The spiritual use of such powers which are not creations of mind, but latent possessions of spirit, await the favorable opportunity for outward expression. Hence, it may be repeated, that the greatest study of man is man, and that

the relation which the sciences bear upon the highest spiritual teachings indicates more truly their limitations and the need of such teaching as is here inculcated.

It follows that means must be adapted to ends. That he may aspire for the highest wisdom and good in this world, man must make the means justify the end.

In the spiritual world all limitations are subject to the same law which is expressed by love. There is, therefore, truth in the statement that love triumphs over all. Harmony and love are inseparably the manifestations of law—love itself which is sometimes called by illuminated intelligences the "Great Centre Head of Light," towards which all are attracted, but which none in terrestrial or celestial spheres have ever fully defined.

There is a supreme source of intelligence, and as the spirit obtains a clearer vision and a diviner consciousness it is more strongly attracted toward the Great Light. It is, furthermore, according to its point of vision, inspired with the cosmic grandeur of this intelligence and the feeling to be one with it.

There are in the universe of spirit always reserved opportunities for service, with their

proportional great rewards. The spirit thus escapes karmas created in ignorance of the law. It passes from conditions of expiation to those of attainment. It learns the meaning of freedom. The spiritual attractions, refined and sublimated, blend with the finer electrical and magnetic forces in a wonderful and beautiful harmony where the spirit is centred; the united elements bathe the spirit with auras inexpressibly sublime and fine. Here the soul touches for the first time its Nirvana of positive good, having passed beyond the lines and influences of every discord. Such apotheosis confers upon the spirit the capacity to control earthly and karmic conditions. It permits the inflow of psychic waves where souls are starving for spiritual food.

Nothing is impossible of attainment to the spirit.

Each human entity as spirit, by aspiration can realize the highest self. What others have attained it may also receive. The light shines for all. Let us not dim its glory nor shut out its rays. May it go forth to scatter the darkness!

We need not mistake the highest light, nor accept the reflections of lesser luminaries. The

pure white light is the aureola of the divine hierarchy, the atmosphere of theocracy.

As like attracts like, and the law of similars is fundamental, we may through perfection of being dwell in celestial spheres even while walking the earth and doing the necessary labors pertaining to it.

Heaven is a state esoterically understood. Each spirit possesses its image; it is for him to realize. As man passes from one state of spirituality to another the kaleidoscope of the soul will change to more and more beautiful panoramas, finally yielding the potential kingdom of God.

Realization, transcending imagination, will fill the soul with ineffable bliss, with joy unspeakable. To this Nirvana the aspirations of the soul lead. We may anticipate the ultimate destiny of mankind, and by the life escape centuries of mental suffering.

May meditations upon such holy themes prepare the mind for the teacher and the teaching of the Spirit which speaks within and leads the soul out of bondage into liberty, out of pain into peace!

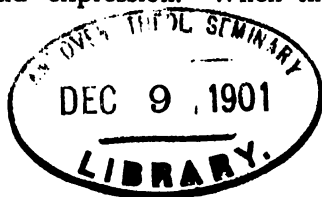


## CHAPTER VIII

## HOW TO REACH THE HEIGHTS

**I**N this, the closing chapter, we shall endeavor to present the means and methods for the unfoldment and realization of the highest forms of spiritual expression, and the manner of life required to reach the heights.

Sovereignty, and even illumination, the crowning result of all the struggles of spirit in overcoming material and mental conditions, is the divinest state of spiritual expression. So greatly to be desired, it becomes the pearl above all price. Its attainment fully justifies centuries of effort which the spirit has passed in lower karmic states. Yet the comparative attainment ever seems to fall below the long-entertained hope and desire. For it is one of the conditions of progress that the spirit shall always seek for higher and better forms and states of manifestation and expression. When the neophyte,



learning the rudimental and basic principles of that blessed state to which he aspires and which he is yet to realize, first receives divine inspiration (conveyed in a manner corresponding to rays of light), though it is imperfectly reflected, he not infrequently feels impelled to impart the knowledge to others, and to propagandize in behalf of the principles which he afterwards learns he has but very imperfectly received. To none is the law ever fully revealed. Each son of earth receives that to which he has come in correspondence, and upon planes of his own consciousness. He may will or aspire for deeper and diviner receptivities, and thus prepare states of consciousness which will enable him to vibrate upon higher planes, realizing benefits to which he had heretofore been a stranger. He by aspiration, such as his own spiritual condition permits, may pass the karmic influences of previous and lower states, and as we read, "renew the inner man from day to day."

Man is essentially and truly a progressive spiritual being, notwithstanding the many conditions of his own creation, which for the time seemingly militate against him. His corrections of innumerable errors and abuses conclusively

show that the course is upward, and that the motive force back of all is spirit seeking the light of truth and preparing for future uniform and harmonial conditions. In the enjoyment of such conditions one may assist others yet weighted by burdens from which they have not as yet been able to fully extricate themselves.

Every struggle with material obstacles, as well as with the invisible forces of the universe which he did not perceive and which were apparently arrayed against him, has given him necessary experience, that the light and glory of spiritual victory may be truly his and made eternal within him for his own peace and that of others whom it is a duty and a joy to uplift and instruct.

Not one ever attains the heights alone. He must give assistance to others, and thus prepare possible channels for the reception of instructions from those still farther advanced in the celestial life.

There is implanted in human consciousness the evidence of its own divinity, and both the reason and intuition point the course, obedience to which results in the purest spiritual attainments.

None shall tread the long and dusty roads of

interminable labors and conflicts. None will scale the heights by leaps and bounds. In other states a seemingly favored brother has borne the heat and burdens of the day. He succeeded where it appears now another failed, and so upon his planes escapes the other's struggles. Let such a one boast not. He has not yet reached the heights. He will surely come into states of refined and subtle influences which will cause him to consider and seek aid, that his spiritual eyes and understanding may be prepared for the light upon higher planes, while he unwittingly supposed his own were the loftiest mountain-peaks overlooking the universe. On such heights he will perceive, what may at first appear doubtful, that there are other peaks of wide and elevated ranges which demand unfoldments of spirit. He also will find that in the invisible mists and ethers there are still others which he must ascend. Such are but conditions for him to meet. Thus is the spirit led and given necessary experiences for the office of master.

No one in exalted states desires to approach what is within and beyond him save by qualification and preparation. Were it otherwise he would be found wanting.

There are many beautiful and harmonial spheres of correspondence, in themselves most penetrative and attractive, which in their expression enfold one as a vision. Each sphere perfectly embodied becomes an achievement and relates the consciousness to the highest self. The royal diadems crowning such are the pervasive illuminations of truth and love, which as auras of the spirit permeate the world of souls as an aureola. Here upon terms of equality one joins the family of the redeemed — those who in triumph over all obstacles have wrought their own redemption, and, having passed all limitations and boundaries, have won the victory.

As the law is perfect, the realization of it may be imperfect; yet by divine understanding will come the wisdom which will fully qualify one for lasting service in the life of spirit. Ever is the final end secured, for error works no result which in its finality is not beneficent; and the personal realization of the law is the essence of the impersonal law.

Every spirit, however far he may have progressed, is directed and inspired by those who have attained to greater heights. In the light of superior instructions error cannot affect the

purpose and end of the law, or the manifestations of its omnipotence. In accord with spiritual harmonies we can appreciate and comprehend the purpose subserved by obedience to the law, and as we progress, the more absolute becomes that obedience.

Each spiritual attainment is in a sense the reward for obedience to the leading of conscience, but more correctly stated, a divine desideratum compounded from a sense of necessary experiences and progressions. The spirit is never advanced by favor, accident, or from any other such cause. The conditions of the spirit in every stage of development are normal. No concealment or advantage attaches to any one. Each individual's conscience clearly defines its own state, and the reflections of that direction mould the astral body to corresponding shapes and aural colors. Herein one perceives and learns the justice of the law and, consciously or unconsciously it may be, becomes its executor in so far as he understands or applies it. Having failed in the purpose of a prior existence, perception and desire both unite in his present state to impel him to find an opportunity where such error can be corrected — hence reincarnation. So in the end is

destiny always fulfilled and the law justified in and by all.

He that is sensitive to the finest ethers becomes sensitive to the highest promptings of intuition; naturally he responds to the Divine Influence and so attains to the esoteric understanding of the divine order or cosmos.

What is revelation but the spirit's realization of new expressions of truth? In the state where error has been eliminated, all is truth, but truth is revealed only in correspondence to the spirit's unfoldment. Of mathematical accuracy there can be no question, yet all do not understand the higher expression of numbers equations and geometrical relations. So in the spiritual world there are basic principles, first lessons for the neophyte, which when learned are followed by beautiful and interesting exaltations upon planes suited to the capacity. All are related to conditions in correspondence.

How to reach the heights becomes the great study of those in spiritual states. When such knowledge has been obtained, illumination becomes a reality. The spirit has compassed the influences of lower desires, and is indeed a child of light, worthy of his achieved inheritance. He comes into the possession of his own. With

multiplied possibilities and powers he finds correspondingly increased obligations. He is not now, nor will he ever be, in any condition or state of being freed from the necessity of obedient service. Through the law, love will impel to more active and strenuous endeavors in behalf of others. This is one of the important methods of divine manifestation, and the law of service is also the law of growth in spiritual attainments, as it is in lower states.

In the sphere of consciousness, spirit, through the law of correspondency and by the capacity for receptivity to vibratory action, must rely for all realization. Clear as crystal, sensitive to truth, subjective to the highest good and at the same time positive against all obsessing influences, the spirit takes on immortality, and passes here and now to inner experiences and receives foregleams of the glory that in visions of the future state have been at times granted to every one.

We should never lose consciousness of the issues of being—that we are spirit, and that in the world of material conditions there are spiritual influences ever at work to exalt and bless.

When we take on immortality we shall still



find ourselves in a world of relations, where matter is more sublimated yet adapted to an awakened sensibility and perception. Each change bids us to enter a new school under advanced teachers. Advancement depends upon individual efforts. Another cannot take one in charge and upon pinions of spiritual power carry him to these heights.

Not the student who theorizes, but he who with knowledge given through inspiration, coupled with the effort to embody truth as the light is shown him, is the one who will wear the crown. Here science and art, but there spiritual unfoldments which have made science and art possible, will further extend the omniscience of all things. In the Christ of conscious power the self will arise. Here we study the phenomena of the law; there we contemplate the divine causality. Here we adapt means to ends; there the ends are all-important. Here we slowly acquire knowledge; there, through inner states, illumination shines clear as the sun. Here languages are slowly formed and learned; there consciousness supersedes all terminology. Here the spirit aspires and finds but imperfect vehicles for expression; there the sublimated and refined ethers reflect the thought as in a

cosmic mirror. Here we learn in an incomprehensible way that thoughts are active entities; there the spirit becomes the beacon light in the pathway of spiritual progress.

With this revelation of facts and law in higher states of being, is not the struggle for their mastery justifiable? Here the night is long and the burden heavy; there the glorified light banishes darkness and substitutes perfect peace.

To that light we have endeavored to point the way. Meditate upon the spirit's aspirations and prerogatives and let the spirit rise into sovereignty. Angels, archangels, and seraphim will be the overshadowing influence and teach the truth until it shall make the spirit free.



# AURAS AND COLORS.

---

## An Esoteric Dictionary of Color Meanings.

---

BY J. C. F. GRUMBINE.

This book on "Auras and Colors" contains the following series of teachings:

LESSON I. — Auras, their Origin, Nature, and Manifestation.

LESSON II. — The Mystery and Mysticism of Color.

LESSON III. — The Psychology of Auric and Color Formations and Affinities.

LESSON IV. — The Finer Forces and how Perceived.

LESSON V. — The Spirit's Spectrum; how Auras are Manifested, Tinctured, and Spiritualized.

LESSON VI. — Color Alchemization.

LESSON VII. — A Concise Esoteric Dictionary of Color Meaning.

LESSON VIII. — How to See and Feel the Aura.

LESSON IX. — The Photosphere and Atmosphere of Spirit.

LESSON X. — The Aureole or Nimbus of the Saints and Angels; a Study of Spiritual Intercession and Introduction.

LESSON XI. — The Septonate and Illumination.

LESSON XII. — Light, Consciousness, Divinity.

Price, 50 Cents.

---

## EASY LESSONS IN

## Psychometry, Clairvoyance, and Inspiration.

BY J. C. F. GRUMBINE.

A helpful, luminous, and concisely written book for busy people interested in the realization of the Divine.

Price, 50 Cents.

# THE ORDER OF THE WHITE ROSE.

---

## BRANCHES.

This Order is mystic and occult, therefore it is non-partisan and non-sectarian. It has two branches, the Spiritual Order of the Red Rose, which is the exoteric branch, and the Spiritual Order of the White Rose, which is the esoteric branch, both of which form or rather lead to THE ORDER OF THE WHITE ROSE, which is the celestial or main branch of the Order.

---

## Organization of Chapters of the College of Divine Sciences and Realization.

All who are interested in the cause of *Universal Religion* and the ideal of the Order are cordially invited to support the local chapters by becoming members. Chapters or members of chapters can be found in nearly every centre of civilization in the Western World, and by communicating with the General Secretary, Miss Lorraine Follett, 1718 West Genesee Street, Syracuse, N.Y., membership can be obtained where you can succeed the best in your personal efforts and aims.

---

## THE ORDER OF THE WHITE ROSE.

### OBJECTS.

FIRST. A spiritual organization to establish Universal Religion generically set forth in the Teachings of the Order of the White Rose, which form a System of Philosophy concerning Divinity, and as further expressed in the spirit of truth contained in the sacred books of all ethnic or racial religions.

SECOND. To help humanity to realize, express, and control its innate divine powers, as clairvoyance, clairaudience, clairsentience, psychometry, inspiration, intuition, telepathy, prophecy, prevision, prescience, healing, suggestion, ideality, will, adeptship, illumination, so that error, disease, and evil may be checked and avoided and a divine manhood and womanhood be possible.

THIRD. To unite kindred spirits by bonds of mutual labor and ministrations, so that communion may be a source of profit, mental exaltation, and spiritualization, and that the objects and aims of the Order may be advanced and consummated.

**FOURTH.** To meet in the openness of spiritual understanding and fellowship and in the silence assist all who are willing and prepared to receive the power of the spirit; this labor to be one of loving ministration.

**FIFTH.** To establish and maintain as a centre of propaganda and discipleship "The College of Psychical Sciences and Unfoldment," where students may be taught the path to Nirvana (freedom, or bliss) by the teachers of the College, and where they can receive such wisdom through tuition, discipleship, and meditation as will qualify them for their career.

**SIXTH.** To inform the outer through the spirit of the inner world by telepathy and correspondence, and thus develop the potential divinity latent in all mankind.

**SEVENTH.** To organize and foster chapters of the Order where the local work can be conducted through study classes and public meetings, and where central flames of light will be kept burning for all who need guidance.

**EIGHTH.** To promote the success of all similar and kindred organizations by whatever name and in whatever country, realizing that whoever is not against us is for us, and that all life is one, though men call it variously.

**NINTH.** The Order of the White Rose, the chapters and societies eschew politics and members are urgently requested to foster and maintain its character at all times and in all places. No person's religious or political opinions are asked or compromised.

---

## **MEMBERSHIP TO CHAPTERS.**

1. Any active student of "The College," graduate of the College, or member of the Order.
2. Dues are twenty-five cents monthly.

### **PRESIDENT.**

J. C. F. GRUMBINE, 1718 W. Genesee Street, Syracuse, N.Y.

### **ENDOWMENT FUND.**

The Order solicits an endowment fund to be set apart for indigent students, whereby they may receive free the Teachings and Publications of the Order of the White Rose and the College of Psychical Sciences. Mr. Grumbine will act as trustee for said fund.

### **PUBLICATIONS.**

All publications of the Order of the White Rose are free to its members. Members are graduates.

### **SENDING MONEYS FOR TEACHINGS.**

All moneys should be made payable to J. C. F. GRUMBINE, Syracuse, N.Y.

# A BOOK OF THE CENTURY.

(Second Edition.)

BY J. C. F. GRUMBINE.

SINCE the publication of Emanuel Swedenborg's book, no greater and more valuable work has appeared than the one entitled **CLAIRVOYANCE, ITS NATURE AND LAW OF UNFOLDMENT**, J. C. F. GRUMBINE. It is a system of inspired teachings concerning Divinity, especially Clairvoyance, and how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world, and become a seer and an adept in mystical science.

## RECENT BOOK NOTICES.

"Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound."—*"Suggestions."*

"Your work is marvellous, epoch-making."—*Lillian Whiting, Boston Correspondent to "Chicago Inter-Ocean."*

"I consider the book on clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—*Prof. George W. Watron, Astrologer.*

"It is the best work on the subject of clairvoyance thus far, and points out an alluring goal of true spiritual development."—*"Mind," New York City.*

"It is a revelation."—*"Light," London, Eng.*

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature and Law of Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the **SPIRITUAL ORDER OF THE WHITE ROSE**. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

"All sincere students of the psychic realm will do well to read and study this excellent volume."—*W. J. Colville, the "Banner of Light," Boston.*

Published in golden cloth and sold on order through all book-stalls or an authorized representative of the Rosicrucians, the Order of the White Rose.

Send P.O. Order (payable at Syracuse, N.Y.) to J. C. F. Grumbine, 1718 W. Genesee Street, Syracuse, N.Y.

Ask your city librarian and book-dealer for it. **PRICE, \$3.00.**

## “Immortality.”

IT is a quarterly philosophical and occult magazine, and it occupies a unique and special field of labor and ministration. It is devoted to the *à priori* philosophy, is the exponent of Universal Religion, and emphasizes the *metaphysics* of Divine Science, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism, and Spiritualism, and is the organ of THE ROSICRUCIANS or the ORDER OF THE WHITE ROSE. It is edited by J. C. F. GRUMBINE, the author and lecturer, so favorably known to all students of the truth. The magazine contains as special features a homogeneous list of articles from the most brilliant cultists and exponents of these various systems of philosophy, and each number is worth the price of subscription.

We aim to publish such articles as reflect *illumination*.

Features of the magazine are the Editor's Tripod, which is oracular, and discusses in a Platonic spirit the leading questions of the times. "The Academy" is under the supervision of the editor, through whom is voiced certain rare illuminations from the Christ, Platonic, and Hermetic sphere, and these recitations and rays of divine truth are given in dialogue through the mouthpiece of ancient seers, hierophants, philosophers, and illuminati. The series of lessons on "How to Unfold all Spiritual Powers" is by the editor, whose reputation in that direction is world-wide and whose work is preëminently successful. This series begins in June number, Vol. II., No. 5.

Our book review department is the mirror of the best and approved occult and new thought literature.

Reasonable rates for space are furnished the teacher, healer, and advertiser.

Subscriptions One Dollar a year; single or sample copies, 25 cents.

Address Publisher,

J. C. F. GRUMBINE,  
1718 West Genesee St.,  
SYRACUSE, N.Y.



# A NEW WORK ON Practical Psychometry,

BY J. C. F. GRUMBINE.

---

## CONTENTS.

1. Introduction.
2. Special Rules and Conditions to be Observed.
3. Mediumship and the Spiritual Gifts.
4. The Soul, Its Own Oracle and Law.
5. How to See and Perceive with the Interior or Spiritual Vision.
6. Concentration and Centralization.
7. Sittings. What They Signify.
8. The Silence. The Voice. Divinity.

As this is the only practical work of its kind, and the Teacher and Author has been requested by his thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long-felt need.

"There is a rich treat for any one who wishes to know something of the rationale of psychometry, and to possess a work of exceeding value on this subject."—*Editor "Suggester and Thinker."*

Published in paper and sent postpaid for 50 cents.

J. C. F. GRUMBINE,  
Syracuse, N.Y.

# THE College of Divine Sciences and Realization.

J. C. F. GRUMBINE, President.

MISS LORAIN FOLLETT, Secretary and Treasurer, 1718 Genesee Street, Syracuse, N.Y.

*Board of Directors.*—ERASTUS C. GAFFIELD, L. W. GOODE, SAMUEL L. CARR, MISS LUCY C. MCGEE, DR. T. C. WALSH.

*Faculty.*—J. C. F. GRUMBINE, B.D., Chair of Metaphysics, Ontology, and the Philosophy of Divinity.

MISS LUCY C. MCGEE, Ph.B., M.A., Chair of the New Psychology and the Philosophy of Color and Color Forces.

MRS. ETTA MCK. MAYR, Chair of the Psychology of Music.

W. J. COLVILLE, Chair of Mental Science and Healing.

## SPECIAL NOTICE.

This College, the only one of its kind in the world, is conducted by J. C. F. GRUMBINE, the author and lecturer. It is devoted exclusively to "THE SYSTEM OF PHILOSOPHY CONCERNING DIVINITY," and is connected with THE ORDER OF THE WHITE ROSE, branch of the Rosicrucians. The secrets and mysteries of Magic and Occultism are revealed; the mystic and potential powers of Divinity, such as Clairvoyance, Psychometry, Inspiration, Psychopathy, Ontology, Hypnotism, Telepathy, and Illumination are made operative and practical.

Teachings are arranged for out-of-town students and belong to the College Extension Department. Realization is thus assured in the student's home. The following is the series:

## TEACHINGS BY CORRESPONDENCE.

### THE SERIES BY MAIL.

FIRST.—PSYCHOMETRY. Sixteen lessons. Ten Experiments. Advanced Teachings. Three Months' Course.

SECOND.—CLAIRVOYANCE. Eight Lessons. Eight Experiments. Advanced Teachings. Three Months' Course.

THIRD.—INSPIRATION. Twelve Lessons. Ten Experiments. Advanced Teachings. Three Months' Course.

FOURTH.—PSYCHOPATHY. Twelve Lessons. Advanced Teachings. Three Months' Course.

FIFTH.—ILLUMINATION. Twelve Lessons. No Experiments. Advanced Teachings. Three Months' Course.

None of these series except Clairvoyance is published in book form and they can be procured only through the College.

For booklet and circulars, Percentage of Psychical Power, send a stamped addressed envelope to J. C. F. GRUMBINE, 1718 West Genesee Street, Syracuse, N.Y.

## WHAT IS SAID

OF

### J. C. F. GRUMBINE AND THE ORDER OF THE WHITE ROSE.

Dr. GEORGE FULLER, President of the Onset Camp Meeting Association, wrote of a recent lecture engagement (July and August, 1899): "You created a great sensation here; people are wild over your lectures."

"I understand that you return to Washington in the near future; your work here was very successful and the effect still remains."—Hon. ATHLESTON GASTON, of the House of Representatives, Washington, D.C.

"At the first meeting of the Washington Chapter of the College of Divine Sciences and Realization, thirty members were present, all people of high literary culture and attainment. This Chapter is the outcome of a recent course of lectures on the Realization of Divinity delivered by Mr. J. C. F. Grumbine, and is organized for the purpose of studying the great truths taught by this remarkable teacher whom Washington will not soon forget. Such richness of thought, diversity of expression, and originality of conception are rarely combined in one individuality, hence Mr. Grumbine has a host of admiring friends in Washington."—KATE ATKINSON BOEHME, in "*Radiant Centre*," Washington, D.C. (January, 1900).

"J. C. F. Grumbine, of Syracuse, N.Y., delivered two lectures, Sunday, August 20, to large audiences. We can truthfully say that no speaker ever employed by this Association gave better satisfaction; and before leaving the grounds, by request of his audience, the executive committee made a contract with him for the first four days of our 1900 Camp."—A. C. S. FREEVILLE, N.Y.

Mr. CHARLES MALLOY, the best living exponent of Emerson, wrote of a recent lecture (March 8, 1900), before "The Psychomath," an exclusive literary club of Waltham, Mass.: "The charming personality which was given you, and is perhaps not your work, is yet a gift for which you may thank God. . . . I cannot say too much for your accurate and well-chosen language, and especially for what may be called your psychological and metaphysical terminology."

"Mr. Grumbine is prominently identified with the metaphysical movement, and, without question, his work will more definitely and luminously shape and glorify its future tendencies and ideals."—"*Boston Budget*," March 18, 1900.

"J. C. F. Grumbine is creating quite a stir among the best people of Boston, and as an Evangel of Universal Religion is addressing large audiences in the Pierce Building, Copley square. Among those interested in the work are prominent members of Sorosis and women's clubs, and none have been more earnest and devoted than Mrs. May Wright Sewall, President of the International Women's Council, who is deeply interested in Mr. Grumbine's teachings."—*The "Boston Times*," March 18, 1900.



